
MEMORIAL
OF
RAJADHIRAJ UMAID SINGHJI,
Raja of Shahpura State,
(RAJPUTANA.)

To

His Excellency

The MARQUESS OF LINLITHGOW,

P. C., G. M. S. I., G. M. I. E.,

O. B. E., D. L., T. D.,

The Crown Representative in India,

Through The Resident, Rajputana States,

Through The Resident at Jaipur (Rajputana).

The humble Memorial of Rajadhiraj Umaid

Singhji, Raja of Shahpura State,

(Rajputana)

I RESPECTFULLY SHEW

That Your Excellency's Memorialist is the Ruling Chief of Shahpura in Rajputana, belongs to the Sisodia Rajput clan and is descended from Maharana Amar Singhji, who was a former Maharana of Udaipur, the founder of Your Excellency's Memorialist's family being Sujan Singh son of Maharaja Suraj Mal, who was the son of Maharana Amar Singhji of Udaipur.

2. That for the purposes of this Memorial Your Excellency's Memorialist attaches a pedigree which is based on the account of Shahpura given in a Government of India publication known as "Rajputana and Ajmer, List of Ruling Princes, Chiefs and Leading Personages", sixth edition, 1931, page 149. (*Vide Appendix A*).

3. That Your Excellency's Memorialist is the Ruling Chief of the State. In July, 1921, Your Excellency's Memorialist's father, who was then the Chief, was granted a personal salute of 9 guns and in December, 1925, this salute was made permanent and the status of a Chiefship was raised to that of a State. As Chief of Shahpura Your Excellency's Memorialist's grandfather, Raja Lachhman Singh, was granted by the British Government a Sanad of Adoption in or about 1862.

4. That it was about 1629 that Sujan Singh, the son of Suraj Mal, the founder of the State, received from Emperor Shahjahan a grant of the pargana of Phulia out of the Crown lands at Ajmer on condition of furnishing certain horse and footmen for service; whereupon in

honour of the Emperor, he changed the name of the pargana to Shahpura, and in 1631 founded a town of the same name. That at the time when Sujan Singh obtained the grant of the Phulia pargana, he did not hold any estate in Mewar, with which he had severed all relations. (*Vide* Aitchison's Treaties, Engagements and Sanads, 1932, Volume III, page 226).

5. That it is was not until 1717 that Raja Bharat Singh of Shahpura accepted a jagir in Mewar which, after many changes, is now represented by the Kachhola estate. (*Vide* Aitchison's Treaties, Engagements and Sanads, 1932, Volume III, page 226). It would thus appear to Your Excellency that Your Excellency's Memorialist holds the Shahpura State under the paramountcy of the British Crown and the Kachhola Jagir under His Highness the Maharana of Udaipur.

6. That the dual position which Your Excellency's Memorialist holds as the Ruler of the Shahpura State under the paramountcy of the British Crown and as the holder of the Kachhola Jagir under the Maharana of Udaipur, has unfortunately given rise to a difficult situation as between him and the Maharana of Udaipur and has already more than once engaged the attention of the Government of India.

7. That Your Excellency's Memorialist has always willingly and freely recognized that as Jagirdar of Kachhola in Udaipur he owes certain obligations to the Maharana of Udaipur and he and his ancestors have always tried their best to discharge their obligations to the legitimate extent, but during the time of the late Maharana Fateh Singhji of Udaipur Your Excellency's Memorialist's father Raja Nahar Singhji, who was the Ruler of Shahpura and the Jagirdar of Kachhola, had to face an awkward situation inasmuch as the late Maharana demanded certain personal services from the father of Your Excellency's Memorialist to be rendered in a certain manner which led to such unpleasantness that it ultimately formed the subject of a reference to Government of India.

8. That the Political Agent of Haraoti and Tonk communicated by his letter dated the 8th of October, 1903, the "conclusions of the Government of India" and Your Excellency's Memorialist begs to quote paragraph 3 of that letter *in extenso* which would put Your Excellency in possession of the position as it stood in the eyes of the Government of India in the year 1903. (The letter of the Political Agent is attached to this

Memorial and is marked as Appendix B). The aforesaid paragraph runs as follows :—

“3. A careful study of the papers has led the Government of India to arrive at the three following conclusions :—

(a) The Maharana of Udaipur has successfully made out his case as regards the feudatory relationship of the Chief of Shahpura to the Mewar Darbar in respect of Kachhola estate. The Chief is a Jagirdar of that estate. As such he pays a yearly tribute to the Darbar, and the Maharana is entitled to call upon him for precisely the same service in kind (though not necessarily the same in degree) as is rendered by the other Jagirdars or Thakurs of the Mewar State.

(b) On the other hand, as Chief of Shahpura, the Rajadhiraj has no connection with Mewar at all, and the pretensions of the Maharana to interfere with the succession to the Chiefship or to profit in any way by the resources of Shahpura outside Kachhola—pretensions which he is understood at different times to have put forward—are quite untenable and cannot for a moment be entertained.

(c) Accepting the position, however, that in respect of Kachhola the Shahpura Chief is a Jagirdar of Mewar, the Maharana is bound to consider that his Jagirdar is also a Ruling Chief, and that, as such he cannot be treated with the same peremptoriness as a Jagirdar who is merely a noble of the Mewar State. On the contrary, the Maharana would be acting in a manner inconsistent with his own self-respect, injurious to the dignity of the Rajadhiraj and above all disrespectful to the Paramount Power, if he attempted to enforce against one of the feudatories of the Empire exactly the same measures of subordination that he might reasonably demand from one of his own.”

9. That the aforesaid letter of the Political Agent also contains two other important paragraphs, namely, paragraphs 5 and 7, which your Excellency's Memorialist quotes below :

“5. In the opinion of the Government of India the course that should be adopted is that the

Maharana should of his own accord release his feudatory, *qua* Chief from a portion of his obligation *qua* Jagirdar. It will be sufficient if his Highness invites the attendance of the Rajadhiraj in each alternate year for a period—say one month—at the end of which the Chief will, as a matter of course, be released, and he will be relieved of attendance altogether in the intervening years. It will be a becoming return for this courtesy on the part of the Maharana, if the Rajadhiraj on the occasions when he is personally excused, sends one of his family, or a high Sardar to represent him.”

“7. In the event of disputes occurring upon any of these subordinate points, it should be an obligation accepted by both parties to refer them to the Political Officers attached to their State for adjudication.”

10. That by his letter dated the 2nd of August, 1909, the Political Agent, Haraoti and Tonk, addressed to the Kamdar of Shahpura, enquired why it was that although the Rajadhiraj had accepted the decision of the Government of India in the matter of differences between His Highness the Maharana of Udaipur and Rajadhiraj, the latter had never attended on the Maharana at Udaipur even though the Government of India's decision in this matter was given in September, 1903. The Political Agent went on to say that he understood that not only had the Rajadhiraj not attended himself but that he had sent no Sardar to represent himself, nor had the quota of troops been sent for three months in each year to the Dasehra. The Political Agent then referred to certain Parwanas which had been issued by the Maharana of Udaipur for the Rajadhiraj's attendance at the Dasehra with all his “Jamiat” (*i.e.*, troops), including a Parwana requiring the attendance of the Rajadhiraj at the marriage of His Highness' daughter to His Highness the Maharaja of Kishangarh. (The letter of the Political Agent referred to in this paragraph is attached to this Memorial and is marked Appendix C).

11. That on the receipt of the aforesaid letter from the Political Agent the Kamdar of Shahpura submitted a reply on the 25th of September 1909, a copy of which is attached hereto and is marked Appendix D. It would appear from paragraph 2 of the Kamdar's letter that the position taken by Your Excellency's Memorialist's father was that he had all

along been waiting for the orders from the Government or the Maharana as to the acceptance of Government's decision by the Maharana Saheb and that he had received intimation through his Vakil stationed at Udaipur that the Maharana Saheb had not accepted the decision of the Government of India and was thinking of making again a representation to the Government of India. It would further appear from the letter of the Kamdar that he had already informed the Political Agent on the 7th of October, 1908, that the Rajadhiraj had accepted the opinion of the Government of India as to the course to be adopted by the Chief in connection with the relations between the Udaipur Darbar and the Rajadhiraj of Shahpura. As regards the Parwana requiring Rajadhiraj's attendance at the wedding of the Maharana's daughter, the Kamdar pointed out that he had examined the records of the preceding 66 years and found that the Rajadhiraj had never gone to Udaipur on the receipt of such Parwanas and the usage was that whenever the Maharana wanted the personal attendance of the Rajadhiraj *Khas Rukkas* (i. e., autograph letters written by the Maharana himself) were sent and not Parwanas.

12. That on the 5th of October, 1910, the Political Agent again wrote a letter to Your Excellency's Memorialist's father (copy of which is attached hereto and marked Appendix E), the then Rajadhiraj of Shahpura informing him that the Government of India had learnt with much regret that he had failed to act upto his part of the settlement and that they did not regard the explanation offered as satisfactory and that for that reason the Governor-General in Council had come to the conclusion after careful consideration that the settlement of 1903 should be maintained and that in the present case the ends of justice would be met by imposing on him a fine of Rs. 1,00,000 for his contumacious conduct towards his suzerain Chief and the payment of this amount would be spread over three years, the first instalment being fixed at Rs. 40,000 for the year 1910-11; the second and third instalments being fixed for the two subsequent years at Rs. 30,000 each year.

13. That thereupon on the 25th of August, 1911, Your Excellency's Memorialist's father submitted a Memorial (copy of which is attached hereto and is marked Appendix F) to His Excellency the Viceroy praying :—

(a) that the order of the Government of India fining him Rs. 1,00,000 might be reviewed ;

(b) that His Highness the Maharana of Udaipur might be invited to inform him in writing of his willingness to accept and abide by the recommendations of the Government of India as set out in the letter of the Political Agent dated the 8th of October, 1903, referred to above; and

(c) that failing such acceptance by His Highness of such recommendations, His Excellency might be pleased to pass an order embodying the terms of such recommendation so that the questions at issue between His Highness and the Rajadhiraj might be settled once and for all time on an incontrovertible basis.

14. That in continuation of his Memorial dated the 25th of August, 1911, referred to above Your Excellency's Memorialist's father also submitted a representation to His Excellency the Viceroy on the 9th of February, 1912 (a copy of which is attached hereto and is marked Appendix G). In this representation he submitted that he had in the previous year on receipt of the usual Parwana from the Mewar Darbar attended with his retainers the Dasehra at Udaipur. That he should have been allowed, in accordance with the advice tendered by the Government of India, to return to his Chiefship within one month but in point of fact he had been detained at Udaipur for five weeks. He further complained that "this year, in accordance with the ruling of the Government of India, my personal attendance at Udaipur should not have been required, only the fixed quota of my troops should have been summoned for service, yet, contrary to that ruling a Parwana in the usual form was sent by the Mewar Darbar requiring that on its receipt I and my retainers should attend for service at Udaipur on the occasion of the Dasehra."

15. That on the 3rd of September, 1912, the Resident in Mewar wrote a letter to the Rajadhiraj of Shahpura (copy of which is attached hereto and is marked Appendix H) informing him that the Government of India adhered to the settlement of 1903 and insisted on their orders imposing a fine of Rs. 1,00,000 payable to the Mewar Darbar, but in view of the fact that in August, 1911, Your Excellency's Memorialist's father applied to the Mewar Darbar to pay the first instalment of the fine due that year and the fact that His Highness the Maharana declined to accept the offer, His Excellency the Viceroy had decided that the instalment of Rs. 40,000 offered by him and declined by the Darbar should be considered as having been duly discharged.

16. That the sum of Rs. 40,000 having been excused by the Government of India the remaining sum of Rs. 60,000 was paid by Your Excellency's Memorialist's father to the Mewar Darbar.

17. That the history of the relations since 1912 upto the present moment has again been most unfortunate. Your Excellency's Memorialist attaches as an Appendix to this Memorial a statement marked as Appendix I tracing the history of the relations between Udaipur and the Rajadhiraj of Shahpura as Jagirdar of Kachhola from 1887 when the first open rupture took place on account of the Rajadhiraj being detained at Udaipur and not permitted to go back to Shahpura although his Rani was seriously ill and subsequently died. A similar incident of this character again happened in 1892 when the Rajadhiraj was detained and not permitted to go back in time to see his dying mother. When he was permitted to go back and reached Shahpura his mother was already dead and he could attend only her funeral ceremonies. This is how the trouble began.

18. That after the decision of the Government of India in 1903 the Rajadhiraj of Shahpura as Jagirdar of Kachhola was put almost every year to some indignity or other. Most of the questions which were raised in 1910, 1911, 1914, 1916, 1920, 1924 and 1926 were questions relating to ceremonial. The full details of the questions will appear to your Excellency from the statement which is attached hereto and is marked Appendix I. Some of the questions which are referred to in the statement (Appendix I) will appear to your Excellency to directly affect not only the Jagir of Kachhola but the Shahpura State with which His Highness the Maharana of Udaipur has nothing to do.

19. That when in 1919 Your Excellency's Memorialist's father appointed one Rai Saheb Munshi Gopi Nath as 'Diwan' of Shahpura he received a D. O. letter from the Political Agent, Haraoti and Tonk, dated the 25th of January, 1919 sanctioning Munshi Gopi Nath's appointment as Dewan of Shahpura (*Vide* copy of letter attached hereto and marked as Appendix J) and in subsequent correspondence the Political Agent addressed him as the 'Diwan'. (*Vide* copy of letter of the Political Agent dated the 11th of May, 1919, attached hereto and marked as Appendix K). On the 14th of April, 1919, an objection was raised on behalf of the Mewar Dardar to the Dewan of Shahpura being officially described as 'Dewan' and urging that he should continue to be described as 'Kumdar'. (*Vide* translation of a Vernacular *kaifiat*

No. 549 dated the 14th of April, 1919, from the Vakil Raj Mewar to the Resident in Mewar attached hereto and marked as Appendix L). That on the 20th of May, 1919, Your Excellency's Memorialist's father received a letter from the Political Agent informing him that the Chief Executive Official of his Chiefship should in future not be addressed as 'Dewan' but as 'Kamdar'. (*Vide* copy of letter of the Political Agent to the Kamdar of Shahpura dated the 20th of May, 1919, marked as Appendix M).

20. That further it would appear that formerly it was customary in the official letters received from the Agent to the Governor-General to describe Your Excellency's Memorialist's State as 'Raj' and 'Reyasat'. (*Vide* copies of *Kharita* dated the 10th of July, 1869; 30th January, 1871 and 19th December, 1903 attached hereto and marked as Appendices N, O and P). In 1910 Your Excellency's Memorialist's father received a letter from the Political Agent informing him that the Udaipur Darbar had raised an objection to the use of the word 'Raj' in connection with Shahpura and he was informed that the word 'Raj' should under no circumstances be used in connection with Shahpura. (*Vide* translations of vernacular *Kaifiat* attached hereto and marked as Appendices Q and R).

21. That on the 13th of September, 1928, Your Excellency's Memorialist received a letter from the Political Agent again suggesting that the word 'Ilaqa' should be used by both sides in Vernacular correspondence to denote the States of Mewar and Shahpura. (*Vide* letter of the Political Agent dated the 13th of September, 1928 attached hereto and marked as Appendix S).

22. That Your Excellency's Memorialist believes that there has been a persistent attempt on the part of Udaipur Darbar—

- (a) to lower Your Excellency's Memorialist's status as the Ruler of Shahpura State;
- (b) to prevent the Shahpura State from enjoying fully the status of a State which has now been recognized by the British Government; and
- (c) to prevent its Chief from being admitted into the Chamber of Princes.

As bearing on some of the events relating to 1912, 1924 and 1926 Your Excellency's Memorialist attaches hereto the correspondence which took place between the

Resident in Mewar and the Rajadhiraj of Shahpura. (*Vide* copies of letters of the Resident dated the 23rd of October, 1912, and the letters of the Shahpura Darbar dated the 1st of November, 1924 and the 3rd of December, 1926, attached hereto and marked as Appendices T, U and V)

23. That it would thus appear to Your Excellency that the decision of the Government of India of the year 1903 has not been carried out in spirit by the Udaipur Darbar in relation to Your Excellency's Memorialist as Jagirdar of Kachhola. One of the conclusions arrived at by the Government of India in 1903 was "that in respect of Kachhola the Shahpura Chief is a Jagirdar of Mewar, the Maharana is bound to consider that this Jagirdar is also a Ruling Chief, and that, as such he cannot be treated with the same peremptoriness as a Jagirdar who is merely a noble of the Mewar State. On the contrary, the Maharana would be acting in a manner inconsistent with his own self-respect, injurious to the dignity of the Rajadhiraj and above all disrespectful to the Paramount Power, if he attempted to enforce against one of the feudatories of the Empire exactly the same measures of subordination that he might reasonably demand from one of his own." Your Excellency's Memorialist ventures to submit that if his complaints, more particularly specified in Appendix I and referred to in paragraphs 17 and 19 of this Memorial, are borne in mind, it would abundantly appear that quite apart from demanding the personal attendance of the Rajadhiraj of Shahpura as Jagirdar of Kachhola on certain occasions the Udaipur Darbar have, in the matter of the treatment of Your Excellency's Memorialist's father and this Memorialist as Jagirdar of Kachhola, dealt with them with the peremptoriness with which they might feel justified in dealing with a Jagirdar who was merely a noble of the Mewar State, but not with Your Excellency's Memorialist who is also a Ruling Chief and a feudatory of the Empire. Bearing in mind that Your Excellency's Memorialist holds, and his ancestors have held, the Jagir of Kachhola under grants from the Udaipur Darbar, he and his ancestors have never failed to recognize the tie of relationship which exists between them and the Udaipur Darbar, nor have Your Excellency's Memorialist and his father at any time, since the final decision of the Government of India, refused to respond to any demand for personal attendance at the Dasehra Darbar. On the contrary they have been most anxious to carry out the decision of the Government of India and to render their obligations as Jagirdars to the Udaipur Darbar in the matter of attendance, but

Your Excellency's Memorialist feels, and so did his father, that so far as the Udaipur Darbar are concerned, not only has there been no desire on their part to act upto the decision of the Government of India in this matter, but that they have adopted a policy of pin-pricks and at times acted in a manner wholly inconsistent with the position of Your Excellency's Memorialist who, apart from being the Jagirdar of Udaipur, is also a Ruling Chief and a feudatory of the Empire.

24. That Your Excellency's Memorialist's father, Rajadhiraj Sir Nahar Singhji, K. C. I. E., died in 1932, and was succeeded by the Memorialist. Upon his accession to the *gaddi* of Shahpura Your Excellency's Memorialist's experience in dealing with the Udaipur Darbar was scarcely less unpleasant than that of his father and he found that not only was his position as Jagirdar of Kachhola deteriorating, but that his position as the Ruler of Shahpura was also being undermined by the attitude adopted towards him by the Udaipur Darbar. Your Excellency's Memorialist, therefore, wrote a letter on the 5th of November, 1936, to his Highness the Maharana Saheb of Udaipur a translation of which in English he attaches hereto which is marked as Appendix W. After referring to his position as a feudatory of the British Crown and to the difficulties which he had felt in dealing with the Udaipur Darbar, for which no solution had been found, he surrendered back to his Highness the Pargana of Kachhola. He followed this letter up by a letter to Colonel Wightwick the Resident at Jaipur on the 21st of November, 1936 and he attaches hereto a copy of that letter which is marked as Appendix X. In the course of that letter Your Excellency's Memorialist wrote as follows :—

"The decision to relinquish it has, therefore, been taken only with the greatest reluctance. But I feel that as its possession has become a constant source of indignity to me ipspite of the benevolent decision of the Government of India, I have no other course open than to give it up to the Mewar Darbar, and accordingly I submitted a letter to His Highness the Maharana Saheb on the 6th of November, 1936 (the letter was written on the 5th but submitted on the 6th of November, 1936) stating the derogatory position as it exists today with an intimation of my desire to relinquish the Kachhola pargana. I took leave of His Highness to attend to my important work of Federation on the understanding that I shall return to Udaipur for the remaining period on the occasion of His Highness' auspicious birth day. I would,

therefore, request you kindly to take the earliest possible steps for the Mewar Darbar to give effect to the relinquishment of the Jagir by me."

25. That Your Excellency's Memorialist received a letter from Colonel Wightwick, the Resident at Jaipur on the 24th of December, 1936, a copy of which is attached hereto and is marked as Appendix Y. In the course of this letter he asked whether the decision to relinquish the Pargana of Kachhola was made on my behalf as well as on behalf of my heirs and successors.

26. That on the 31st of March, 1938, Your Excellency's Memorialist sent a letter to the Resident at Jaipur a copy of which is attached hereto and marked as Appendix Z and along with that letter he sent a copy of a letter which he had actually written for the Resident but which he did not send at that time. The said copy is also attached hereto and marked as Appendix AA. It would appear from this enclosure that he therein said that he had made the surrender on behalf of himself and his heirs and successors and that he did not think it necessary to consult his son, but he suggested that if the Paramount Power desired to continue the link between Udaipur and Shahpura, his son might be treated as Jagirdar of Kachhola, or alternatively a permanent lease of Kachhola might be granted to himself.

27. That on the 20th of May, 1938, the Resident at Jaipur asked Your Excellency's Memorialist to see him, but he could not go at that time as his daughter's marriage was coming off. He, however, saw the Resident on the 1st of July, 1938 and discussed the whole position with him and asked the Resident to give him further time till the 1st of August, 1938 to reconsider the matter.

28. That having reconsidered the matter carefully and having taken into consideration the wishes of his son Rajkumar Sudershan Deoji, who is now 23 years old, Your Excellency's Memorialist decided to address a letter to His Highness the Maharana of Udaipur recalling his surrender in the hope that the outstanding misunderstandings with regard to his position as Jagirdar might be removed and that accordingly he sent a letter on the 28th of July, 1938, through his son the aforesaid Rajkumar, but His Highness the Maharana having read the letter returned it to the Rajkumar and did not keep it. A copy of the translation of the said Hindi letter is attached hereto and is marked as Appendix BB.

29. That on the 29th of July, 1938, Your Excellency's Memorialist wrote a letter to the Resident at Jaipur saying that he had sent a letter to His Highness the Maharana and also enclosed a copy of the translation of the said document. This is also attached hereto and is marked as Appendix CC.

30. That on the 21st of September, 1938, the Resident at Jaipur wrote to Your Excellency's Memorialist informing him that His Highness the Maharana considered that the Kachhola Jagir had already been surrendered and that his action in accepting Your Excellency's Memorialist's letter of surrender after having warned him against it was tantamount to acceptance of the surrender. A copy of the said letter is attached hereto and marked as Appendix DD.

31. That thereafter on the 26th of September, 1938 Your Excellency's Memorialist sent telegrams to His Highness the Maharana Saheb and the Musahebala of Udaipur asking for the usual Parwana requiring his attendance. (*Vide* copies of telegrams attached hereto and marked as Appendices EE and FF). He also sent telegrams the same day to the Resident at Udaipur and the Resident at Jaipur informing them of the step he had taken. (*Vide* copies of telegrams attached hereto and marked as Appendices GG and HH). That Your Excellency's Memorialist received a telegram from the Musahebala of Udaipur on the 26th of September, 1938, informing him that as he had submitted an application to surrender the Patta the Parwana could not be issued to him. (*Vide* copy of telegram attached hereto and marked as Appendix II). That on the 1st of October, 1938, Your Excellency's Memorialist sent telegrams to His Highness the Maharana Saheb, the Musahebala, the Resident at Udaipur and the Resident at Jaipur to the effect that he had withdrawn the surrender. (*Vide* copies of telegrams attached hereto and marked as Appendices JJ, KK and LL).

32. That Your Excellency's Memorialist submits that his letter dated the 5th of November, 1936, to His Highness the Maharana of Udaipur surrendering the Ilaqa of Kachhola was written by him in a state of sheer despair and the correspondence which took place between him and Colonel Wightwick and the Political Officers also would show that at that time Your Excellency's Memorialist thought that he could not expect that these unfortunate differences could be removed except by surrendering the Jagir of Kachhola. That since then Your Excellency's

Memorialist has given the matter further and cooler consideration, particularly in view of the fact that he might be required, as will appear from the letter of the Resident of Mewar, copy of which is attached hereto and is referred to in this Memorial and marked as Appendix Y, to pay compensation to those persons whom he has granted Jagirs out of the Jagir of Kachhola and that that would not be fair to his son or to the State of Shahpura, which he is holding as a Ruling Chief. Your Excellency's Memorialist now finds that his son, Rajkumar Sudershan-deoji, who, in the ordinary course of nature, should succeed him, feels that the step which Your Excellency's Memorialist took at that time was not quite consistent with his interest or that of his minor son. Your Excellency's Memorialist has, therefore, upon a consideration of all these matters, recalled the surrender.

33. That the position now taken by the Udaipur Darbar is that the surrender has been accepted by them. With reference to this Your Excellency's Memorialist would submit that in point of fact after he communicated the surrender of the Jagir to the Udaipur Darbar they never communicated to him in writing that they had accepted the surrender and their contention that their action in "accepting Your Excellency's Memorialist's letter of surrender after having warned him against it was tantamount to the acceptance of the surrender" is neither correct nor quite consistent with actual facts. The actual facts are that after the letter of the 5th of November, 1936, the possession of the Jagir remained with Your Excellency's Memorialist, his officers and agents continued to collect the revenue and to administer the whole Jagir and the Udaipur State continued to receive from Your Excellency's Memorialist as Jagirdar of Kachhola the tribute of Rs. 1,501 every six months and granted to him receipts therefor which are attached hereto and are marked as Appendices MM, NN, OO and PP. All this would not have happened if in point of fact after the surrender the Udaipur Darbar had actually resumed possession of the Jagir and established their own administration over it. Your Excellency's Memorialist further submits that in a matter of this character the Paramount Power is vitally interested and whether the step taken by Your Excellency's Memorialist was right or wrong the final decision could not be taken by the Udaipur Darbar, particularly in view of the history of the relations between Udaipur Darbar and the Jagirdar of Kachhola, without the Paramount Power being at least informed of the acceptance of the surrender by the

Udaipur Darbar. Your Excellency's Memorialist would further venture to point out that although the grant of the original Jagir goes back to 1717, yet in 1772 the then Maharana of Udaipur converted this Jagir into a *Mund Katai* Jagir, that is, a Jagir granted to Raja Ran Singhji of Shahpura because his grandfather Raja Umaid Singhji of Shahpura had died on the battle field in 1768 fighting at Ujjain in the cause of the Maharana of Udaipur. Your Excellency's Memorialist attaches hereto a translation of the letter of the Maharana dated the 5th of Katik Sudi, Sambat 1829, corresponding to the 30th of October, 1772 (marked as QQ) and from the endorsement on the aforesaid letter in the handwriting of the Maharana Your Excellency would see that the Jagir was granted as a *Mund Katai* Jagir, that is, a Jagir in recognition of the fact that Raja Umaid Singhji had lost his head on the battle field fighting for the Maharana. To such a Jagir a special sanctity attaches and Your Excellency's Memorialist trusts that His Highness the Maharana of Udaipur may be pleased to attach due sanctity to such a Jagir consistently with the traditions of the race.

34. That before the surrender of the Jagir referred to above was made by letter dated the 5th of November, 1936 (Appendix W), an arrangement had been arrived at between the Udaipur Darbar and Your Excellency's Memorialist as the Jagirdar of Kachhola by which the "service" of furnishing a certain number of horse and footmen, which the Jagirdar of Kachhola had to render to the Darbar, had been commuted into cash payment; (Vide the letter of the Resident of Mewar dated the 25th of September, 1934, attached hereto and marked as Appendix RR; and the letter of Your Excellency's Memorialist dated the 27th of September, 1934, attached hereto and marked as Appendix SS; and the letter of the Resident at Udaipur dated the 29th of September, 1934, attached hereto and marked as Appendix TT); and after the so-called surrender the Udaipur Darbar continued to receive the cash payment on this account also and to grant receipts therefor which are attached hereto and are marked as Appendices UU, VV, WW and XX.

35. That Your Excellency's Memorialist would further venture to point out that even after the so-called surrender the Udaipur Darbar have paid to Your Excellency's Memorialist Rs. 645 every six months on account of the compensation for the rights which Your Excellency's Memorialist as Jagirdar of Kacchola

exercised in respect of excise and the payment of this sum would appear from the account books of Your Excellency's Memorialist's State.

36. That from all the facts mentioned in paragraphs 33, 34 and 35 of this Memorial it would appear to Your Excellency that the "surrender" is an incomplete transaction and that, therefore, a *locus penitentiae* entitling Your Excellency's Memorialist to recall the surrender is still open to him and he, therefore, has decided to approach Your Excellency as representing the Crown to bring about a settlement between the Udaipur Darbar and Your Excellency's Memorialist, who is a Jagirdar of the Udaipur Darbar and also as Ruling Chief of Shahpura, a feudatory of the Empire, in respect of the dispute which has now arisen regarding this Jagir.

Wherefore Your Excellency's Memorialist prays that Your Excellency may be pleased to go into the whole matter of "surrender" and to rule that in the circumstances narrated above the aforesaid "surrender" is not complete and that, therefore, Your Excellency's Memorialist is entitled to recall and rescind it and that the Udaipur Darbar should, in the circumstances of the case, accept the withdrawal of this surrender and continue to recognize Your Excellency's Memorialist as the Jagirdar of Kachhola with all his rights and obligations as determined by the Government of India in 1903.

That Your Excellency's Memorialist shall, as in duty bound, ever pray.

35 A. That Your Excellency's memorialist submitted to His Highness the Maharana of Udaipur a petition on the 4th of November 1938 copy of which is appended here-to marked YY. No reply has been received as yet to that petition.

Letter of the Musahib Ala Udaipur dated the 29th of October 1938 is submitted herewith marked appendix ZZ.

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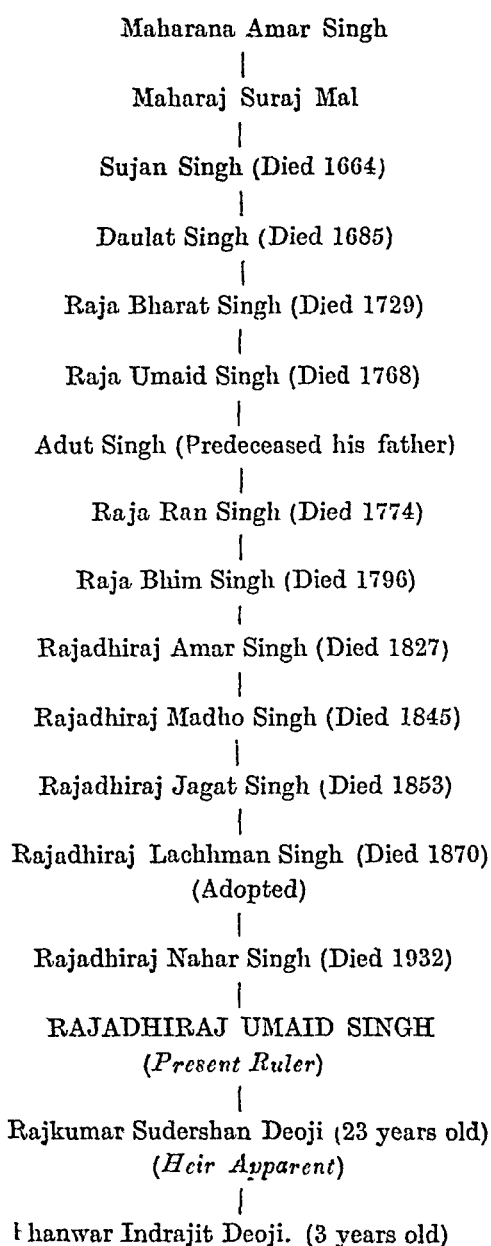
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APPENDIX A.

PEDIGREE OF THE SHAHPURA FAMILY.



APPENDIX B.

Letter of the Political Agent, Haraoti and Tonk, to the Rajadhiraj of Shahpura, dated the 8th of October, 1903.

Copy of letter No. 198 dated the 8th October, 1903, from the Political Agent, Haraoti and Tonk, to the Raja Dhiraj of Shahpura.

With reference to the correspondence ending with your letter dated the 29th March, 1903, regarding the Mewar-Shahpura service question, I write to say that I have received from the Hon'ble the Agent to the Governor-General a further letter on the subject in which he indicates the lines on which the Imperial Government consider that the matters in dispute between the Mewar Darbar and the Shahpura Chiefship should be adjusted.

2. The case is one in which the Government of India intervene with reluctance, and which they would prefer to have left to be settled by a mutual arrangement between the two parties concerned.

The matter has, however, been pending for a long time and there seems little hope of an amicable settlement except by the intervention of the Paramount Power. This intervention seems, indeed, to be accepted from the frequent references and appeals that have been addressed to the Government of India by both Chiefs. In stating their views, however, the Government of India are not anxious, in the first place, to issue orders. They prefer to think that the solution which is now recommended will be accepted by the good sense and loyalty of both Chiefs as being equally consistent with the interest and dignity of each. Only in the event of their advice being rejected, the Government of India will be compelled to take a stronger line and to exert an authority from which they would gladly abstain.

3. A careful study of the papers has led the Government of India to arrive at the three following conclusions :—

- (a) The Maharana of Udaipur has successfully made out his case as regards the feudatory relationship of the Chief of Shahpura to the Mewar Darbar in respect of Kachhola estate. The Chief is a Jagirdar of that estate. As such he pays a yearly tribute to the Darbar, and the Maharana is entitled to call upon him for precisely the same service in kind (though not necessarily the same in degree) as is rendered by the other Jagirdars or Thakurs of the Mewar State.
- (b) On the other hand, as Chief of Shahpura, the Raja Dhiraj has no connection with Mewar at all, and the pretensions of the Maharana to interfere with the succession to the Chiefship or to profit in any way by the resources of Shahpura outside of Kachhola—pretensions which he is understood at different times to have put forward—are quite untenable and cannot for a moment be entertained.
- (c) Accepting the position, however, that in respect of Kachhola the Shahpura Chief is a Jagirdar of Mewar, the Maharana is bound to consider that his Jagirdar is also a Ruling Chief, and that, as

such he cannot be treated with the same peremptoriness as a Jagirdar who is merely a noble of the Mewar State. On the contrary, the Maharana would be acting in a manner inconsistent with his own self-respect, injurious to the dignity of the Rajadhiraj and above all disrespectful to the Paramount Power, if he attempted to enforce against one of the feudatories of the Empire exactly the same measures of subordination that he might reasonably demand from one of his own.

4. These being the circumstances of the case, the solution manifestly lies in drawing a clear distinction between the service of the Jagirdar and Izzat of the Chief. The Maharana is entitled to demand from the Raja Dhiraj the despatch of the ordinary quota to Udaipur, at the ordinary time, and for the ordinary period. It is understood that this is at the Dasehra, and that the period is for three months. Neither in respect of numbers nor for duration of visit is the Maharana justified in asking for anything further than is given to His Highness, as a matter of practice, by his other Jagirdars who are in the same position, *quoad* their Jagirs as the Jagirdar of Kachhola.

While, however, the Maharana may reasonably claim to receive the due and recognized measure of service, it is not reasonable that he should expect the Ruling Chief of another State to come every year to Udaipur, absenting himself from his own State, and thereby neglecting what is the major part of his duties. It would be as unreasonable as to expect the Maharana to come every year for a certain period to Calcutta.

5. In the opinion of the Government of India the course that should be adopted is that the Maharana should of his own accord release his feudatory, *qua* chief from a portion of his obligation *qua* Jagirdar. It will be sufficient if His Highness invites the attendance of the Raja Dhiraj in each alternate year for a period—say of one month—at the end of which the Chief will, as a matter of course, be released, and he will be relieved of attendance altogether in the intervening years. It will be a becoming return for this courtesy on the part of the Maharana, if the Rajaj Dhiraj on the occasions when he is personally excused, sends one of his family, or a high Sardar to represent him.

6. If this arrangement be arrived at, it does not appear to be necessary to provide for other cases, or to frame further ruling which might give rise to friction in practice. In all such cases the Raja Dhiraj will remain subject to the same general obligations as apply to all other Jagirdars of similar station, but the claim to put them in force by the Maharana should be subject to the same qualifying considerations that have already been named, *viz*, regard for the peculiar position of the Rajadhiraj and preponderant weight of his relations with the Government of India.

7. In the event of disputes occurring upon any of these subordinate points, it should be an obligation accepted by both parties to refer them to the Political Officers attached to their State for adjudication.

8. In this connection, the Hon'ble Mr. Martindale expresses hope that you will no doubt, readily accept the solution now presented by the Government of India.

9. I have been directed to report, at an early date, your reply in the matter, and I shall be obliged if you will kindly send me your reply as soon as possible.

10. I hope to visit Shahpura for a day within the next few days when you can speak to me about your reply verbally before sending a written reply.

APPENDIX C.

Letter of the Political Agent, Haraoti and Tonk, to the Kamdar, Shahpura, dated the 2nd of August, 1909.

Copy of letter No. 2310 dated the 2nd August, 1909, from the Political Agent, Haraoti and Tonk, to the Kamdar, Shahpura.

Please refer to the long-standing Mewar Service question and let me know confidentially why it is that although the Raja Dhiraj has accepted the decision of the Government of India in the matter of the differences between His Highness the Maharana of Udaipur and the Raja Dhiraj: the latter has never attended on the Maharana at Udaipur even though the Government of India's decision in this matter was given in September 1903. I understand also that not only has he not attended himself but has sent no Sirdar to represent him nor has the quota of troops been sent for 3 months in each year to the Dasherah.

I find that the Maharana has issued the following Parwana which the Raja Dhiraj has not even replied to including the Parwana of the 18th January, 1904 which was an invitation to a wedding:—

- (a) On 18th January, 1904 ("with his Jamiat") for the marriage of His Highness' daughter to His Highness the Maharaja of Kishengarh. (This Parwana, it may be noted, was sent before receipt of the final letter of the Government of India, dated 28th January, 1904, but after the Raja Dhiraj had agreed to accept the suggestions of the Government.)
- (b) On 10th September, 1904, for the Dasherah ("with all his Jamiat").
- (c) On 31st August, 1905, for the Dasherah ("with all his Jamiat").
- (d) On 21st August, 1906, for the Dasherah ("with all his Jamiat").
- (e) On 8th September, 1907, for the Dasherah, ("with all his Jamiat").
- (f) On 5th April, 1908, for the marriage of His Highness' daughter to His Highness the Maharaja of Jodhpur, ("with all his Jamiat").
- (g) On 27th August, 1908, for the Dasherah, ("with all his Jamiat").

I observe that all these invitations from His Highness the Maharana were in the form of Parwanas and in this connection I would ask you to make very careful enquiries as to whether this form of invitation has been usual from times past or whether the Raja Dhiraj is prepared to shew that this is not the correct form of invitation in his case and that the Maharana should invite his attendance by *Khas Rugqa*. This is a very important matter and I hope that you will let me have a clear and early reply to all the matters on which I ask for information in this letter.

APPENDIX D.

*Letter of the Kamdar of Shahapura to the Political Agent, Haraoti
and Tonk, dated the 25th of September, 1909.*

Confidential

No. 324.

Dated 25th September, 1909.

RESPECTED SIR,

With reference to your letter No. 2310 dated the 2nd ultimo calling for a report on certain matters regarding the Mewar Service questions, I respectfully beg to report as follows :—

1. From the first portion of your letter under reply as well as from the previous correspondence I presume it is admitted, that the Raja Dhiraj had accepted the "decision of the Government of India in this matter".

2. Now the question is why it is that although the Raja Dhiraj has accepted the decision of the Government of India in the matter of the differences between His Highness the Maharana Sahib of Udaipur and the Raja Dhiraj, the latter has never attended on the Maharana Sahib at Udaipur even though the Government of India's decision in this matter was given in September, 1903. Nor he has sent any Sirdar to represent him or the quota of troops for 3 months in each year at Dasherah. Kindly refer to your office letter No. 198 dated 8th October, 1903 to the address of the Raja Dhiraj. In para 4 of that letter it was laid down that "the Maharana is entitled to demand from the Raja Dhiraj the despatch of the ordinary quota to Udaipur, at the ordinary time, and for the *ordinary* period. It is understood that this is at the Dasehra, and that the period is for 3 months. Neither in respect of numbers nor of duration of visit is the Maharana justified in asking for any thing further than is given to His Highness as a matter of *practice* by his other Jagirdars who are in the same position, *quoad* their Jagirs, as the Jagirdar of Kachhola." In para 5 of the same letter it was laid down that "In the opinion of the Government of India the course that should be adopted is that the Maharana should of *his own accord* release his feudatory, *qua* chief, etc. etc."

In para 6 it is laid down that "if this arrangement be arrived at, it does not appear to be necessary to provide for other cases or to frame further rulings which might give rise to friction in practice".

Para 7 says, "In the event of disputes occurring upon any of these subordinate points, it should be an obligation accepted by both parties to refer them to the Political Officers attached to their States for adjudication". From the above quotations I have made, you will kindly see that the number of the *ordinary* quota to Udaipur was still to be fixed and the Maharana Sahib had to settle about the minor points of his own accord, or through the Political Officer.

3. After the receipt of the above letter the Rajadhiraj accepted loyally the decision of the Government, which can be seen from the correspondence in your office, but he had all along been waiting for the orders from Government or the Maharana Sahib as to the acceptance of the Government's decision by the Maharana Sahib. The Rajadhiraj has been getting information through the Vakil at Udaipur that the Maharana Sahib has not accepted the decision of the Government and that H. H. is thinking of making again a representation to the Government.

Kindly refer to your U. O. strictly confidential letter No. 3314 dated 2nd October, 1908, to my address and my confidential letter dated 7th October, 1908 in which I had informed you that the Rajadhiraj had accepted the opinion of the Government of India as to the course to be adopted by the Chiefs in connection with the relations between the Udaipur Darbar and the Rajadhiraj of Shahpura. I had also mentioned in the same letter that "The chief believes that the Udaipur Darbar has not agreed to accept the opinion of the Government and that the Chief is quite willing to act according to Government orders but unless the Udaipur Darbar accepted the opinion, the former of course, cannot go to Udaipur".

So you will please see that the Rajadhiraj was waiting for orders from the Government or the Maharana Sahib.

4. Now the question is that the Maharana Sahib had issued 7 Parwanas to attend the weddings and the Dasehras and how it is that the Rajadhiraj has never attended on the Maharana Sahib at Udaipur. I have gone through the records for the current Hindi century *i. e.* for the last 66 years and I have come to the conclusion that the Rajadhiraj had never gone to Udaipur on the receipt of such Parwanas. Whenever he has gone to Udaipur he has gone on the receipt of the *Khas Rukkas* of the Maharanas and that form of invitation has been usual from times past.

Secondly whenever there was any necessity for the Rajadhiraj to go to Udaipur he has gone of his own accord. I append statement (A) from which you will please see the details of the Khas Rukkas issued by the present as well as by the late Maharanas, by which the Rajadhiraj was invited to Udaipur. I also append copies of one Khas Rukka and one Parwana in Hindi as well as in Roman marked B and C for your perusal. From the purports of Khas Rukkas you will see that how politely, kindly and friendly they are written. And the copy of Parwana will show you how inconsiderately it is written. Only Nahar Singh is written and even the honours and titles very kindly granted by the benign Government have not been entered in the Parwana. The Parwana is sent only to recover a *neg* of Rs. 50 of the Mewar paid on the receipt of the Parwana but neither the present Rajadhiraj nor his predecessors have ever attended Udaipur on such Parwanas. In the present century *i. e.*, during the last 66 years there have been 3 other daughters' marriages in addition to two marriages referred to by you *i. e.*, to H. H. the Maharaja of Kishengarh, to His Highness the Maharaja Sahib of Jodhpur. Those three daughters were married one at Kotah, the other at Rewan and the third again at Kotah but the Rajadhiraj of Shahpura has never attended on any of them. There have been several other marriages when the Maharana married themselves on different places and the Raja Dhiraj not attended the marriages compulsorily. If the Maharana Sahib wanted the attendance of the Rajadhiraj on the marriage of H. H. the Maharaja Sahib of Jodhpur, then the invitation ought to have been Khas Rukka and in that case as the Maharaja Sahib of Jodhpur is a relative of the Rajadhiraj, the latter should have gladly attended and given a feast to the Jodhpur party and might have spent 20 to 25 thousand rupees. I may point out here that the Parwanas on that occasion were issued rather late but the Maharana Sahib had informed the vakils of all the nobles and Jagirdars who are in attendance at Udaipur beforehand and their signatures were taken down with this direction that their respective masters are necessarily wanted to attend the wedding. But no-

such intimation was given to Shahpura Vakil nor his signature was taken down like others.

5. In the end I respectfully beg to say that the Rajadhiraj is, as he has been before, quite prepared to attend at Udaipur as ordered by the Government of India when he gets order from the Government or the Maharana Sahib that the latter has accepted the Government's advice. When issuing such orders the Government or the Maharana Sahib should with consultation of the Rajadhiraj kindly fix the number of the quota with which the Rajadhiraj is to attend at Udaipur.

APPENDIX E.

*Letter of the Political Agent, Haraoti and Tonk, to Rajadhiraj .
of Shahpura, dated the 5th of October, 1910.*

Copy of letter No. 244 dated the 5th October, 1910, from the Political Agent
Haraoti and Tonk, to Rajadhiraj Sahib of Shahpura.

I write to refer to the correspondence ending with my letter No. 1444 dated the 25th June, 1910, on the subject of the relations between yourself and the Mewar Darbar and the service to be performed by you as a Jagirdar of His Highness the Maharana in respect of the Kachola pergannah.

2. The dispute in question necessitated the intervention of the Government of India in 1903 and the settlement which was arrived at was accepted by you.

3. The Government of India learn with much regret that you failed to act up to your part of the settlement; nor do they regard the explanation offered by you for your failure to abide by the agreement as satisfactory.

3. I am to intimate to you that the Governor-General in Council has come to the conclusion, after careful consideration, that the settlement of 1903 should be maintained and that in the present case the ends of justice would be met by imposing on you a fine of rupees one Lakh for your contumacious conduct towards your suzerain chief. The payment of this amount will be spread over a period of three years and recovered in the following instalments :—

Rupees 40,000 the first year 1910-1911.

Rupees 30,000 the second year 1911-1912.

Rupees 30,000 the third year 1912-1913.

APPENDIX F.

*Memorial of the Rajadhiraj of Shahpura to His Excellency the Viceroy,
dated the 25th of August, 1911.*

To his Excellency the Viceroy of India:

1, Raja Dhiraj Sir Nahar Singh, K.C.I.E., Chief of Shahpura, humbly submit the following representation to your Excellency.

(i) That for many years previous to the year 1903 there had been matters in dispute between His Highness the Maharana of Udaipur and myself as regards my feudatory relationship to the Mewar Durbar in respect of the Kachola Estate.

(ii) That the intervention of the Government of India in such dispute was requested by His Highness and myself.

(iii) That as appears by letter No. 198, dated the 8th October, 1903, from the Political Agent, Haraoti and Tonk, to myself, the Government of India without issuing orders recommended a solution of such dispute to His Highness and myself and intimated that only in the event of their advice being rejected would they be compelled to exert their authority in the matter.

(iv) That as further appears by the said letter the Government of India had arrived at the three following conclusions:—

- (a) The Maharana of Udaipur has successfully made out his case as regards the feudatory relationship of the Chief of Shahpura to the Mewar Durbar in respect of the Kachola Estate. The Chief is a Jagirdar of that Estate. As such he pays a yearly tribute to the Darbar, and the Maharana is entitled to call upon him for precisely the same service in kind (though not necessarily the same in degree) as is rendered by the other Jagirdars or Thakurs of the Mewar State.
- (b) On the other hand, as Chief of Shahpura, the Raja Dhiraj has no connection with Mewar at all, and the pretensions of the Maharana to interfere with the succession to the Chiefship, or to profit in any way by the resources of Shahpura outside of Kachola—pretensions which he is understood at different times to have put forward—are quite untenable and cannot for a moment be entertained.
- (c) Accepting the position, however, that in respect of Kachola the Shahpura Chief is a Jagirdar of Mewar, the Maharana is bound to consider that his Jagirdar is also a ruling Chief, and that, as such, he cannot be treated with the same peremptoriness as a Jagirdar, who is merely a noble of the Mewar State. On the contrary, the Maharana would be acting in a manner inconsistent with his own self-respect, injurious to the dignity of the Raja Dhiraj, and above all disrespectful to the Paramount Power, if he attempted to enforce against one of the feudatories of the Empire exactly the same measure of subordination that he might reasonably demand from one of his own.

(v) That the solution recommended by the Government of India is set forth in paragraphs 4, 5, 6, and 7 of the said letter which read as follows:—

4. These being the circumstances of the case, the solution manifestly lies in drawing a clear distinction between the service of the Jagirdar and the Izzat of the Chief. The Maharana is entitled to demand from the Raja Dhiraj the despatch of the ordinary quota to Udaipur, at the ordinary time, and for the ordinary period. It is understood that this is at the Dasahra, and that the period is for three months. Neither in respect of numbers nor of duration of visit is the Maharana justified in asking for anything further than is given to His Highness, as a matter of practice, by his other Jagirdars who are in the same position, *quoad* their Jagirs, as the Jagirdar of Kachola. While, however, the Maharana may reasonably claim to receive the due and recognized measure of service, it is not reasonable that he should expect the ruling Chief of another State to come every year to Udaipur, absenting himself from his own State, and thereby neglecting what is the major part of his duties. It would be as unreasonable as to expect the Maharana to come every year for a certain period to Calcutta.

5. In the opinion of the Government of India the course that should be adopted is that the Maharana should of his own accord release his feudatary, *qua* Chief, from a portion of his obligation *qua* Jagirdar. It will be sufficient if His Highness invites the attendance of the Raja Dhiraj in each alternate year for a period, say, of one month: at the end of which the Chief will, as a matter of course, be released, and he will be relieved of attendance altogether in the intervening years. It will be a becoming return for this courtesy on the part of the Maharana if the Raja Dhiraj, on the occasions when he is personally excused, sends one of his family, or a high Sardar, to represent him.

6. If this arrangement be arrived at it does not appear to be necessary to provide for other cases, or to frame further rulings which might give rise to friction in practice. In all such cases the Raja Dhiraj will remain subject to the same general obligations as apply to all other Jagirdars of similar status; but the claim to put them in force by the Maharana should be subject to the same qualifying considerations that have already been named, *viz.*:—regard for the peculiar position of the Raja Dhiraj and the preponderant weight of his relations with the Government of India.

7. In the event of disputes occurring upon any of these subordinate points, it should be an obligation accepted by both parties to refer them to the Political officers attached to their States for adjudication.

(vi) That by letter dated the 16th October, 1903, addressed to the Political Agent, Haraoti and Tonk, after expressing his disappointment at the conclusions of fact at which the Government of India had arrived regarding the matter in dispute, I proceeded to write as follows:—

“But if it be the only decision that could best be awarded by the Government and if it is accepted by His Highness the Maharana Sahib as it is I too can have no objection to it. It will be still more beneficial to both the parties if a comprehensive decision is so very kindly awarded by the Government upon other subordinate points also in dispute for the lines at present suggested for the mutual settlement of the case are too vague to avoid further disputes arising upon such subordinate points”.

(vii) That thereby I meant to convey that I was prepared on my side to accept the solution recommended by the Government of India if His Highness intimated that on his side it was equally accepted or in the alternative to abide

by an order of the Government of India founded upon the conclusions of fact set forth in the letter of the 8th October, 1903, and embodying the solution therein recommended.

(viii) That His Highness has never at any time intimated to me directly or indirectly his acceptance of the recommendations of the Government.

(ix) That on the contrary when immediately after the issue of the Government's opinion an opportunity arose for His Highness to intimate his readiness to act thereon (and in particular his acceptance of conclusion c.) videlicet the marriage of His Highness's daughter to His Highness The Maharaja of Kishengarh His Highness the Maharana issued a simple Parwana in lieu of the Khas Ruqqa to which I conceive myself legitimately entitled on such an occasion.

(x) That the Government of India has never issued any order in pursuance of the letter of the 8th October, 1903.

(xi) That from the beginning of March, 1904, when I had an interview with Major C. Pritchard, the then Political Agent, Haraoti and Tonk, at which I once more expressed my readiness to accept and act on the opinion of the Government provided that His Highness the Maharana on his side were prepared to do the same until the 2nd day of August, 1909, no intimation of any kind was made to me by the Government of India with regard to my attendance at Udaipur and that I verily believed from information received from my wakil at Udaipur that His Highness had declined to accept the opinion of the Government more particularly as His Highness' parwanas commanding my attendance with all my *jamat* issued during that period differed in no respect from those issued prior to the Government's letter of 8th October, 1903, upon which Parwanas I had never acted.

(xii) That I considered that such Parwanas were merely sent to recover the customary fee of Rupees 50 of the Mewar coin and that such fee has always been duly paid on receipt thereof.

(xiii) That the first intimation that I received that the Government of India considered that I was acting wrongly in not proceeding to Udaipur upon the receipt of such Parwanas was contained in a letter dated the 2nd August, 1909, No. 2310, from Major Drummond, Political Agent, Haraoti and Tonk, to my Kamdar which was followed by a letter dated the 15th October, 1909, No. 3016, from Major Drummond to the Kamdar in which the former expressed his view of the matter.

(xiv) That at an interview which I had with the Honble the Agent to the Governor-General for Rajputana on the 23rd February, 1910, I was informed for the first time that His Highness the Maharana had lodged a representation with the Government of India on the subject and that I then offered if I was considered in fault to proceed at once in person to His Highness at Udaipur and offer an apology for my previous non-attendance and an undertaking to comply strictly in future with the terms of the letter of the 8th October, 1903.

(xv) That by letter dated June 7, No. 178 of 1910, from the Political Agent, Haraoti and Tonk, it was intimated to me that His Highness was unwilling to accept an apology and desired that the matter be proceeded with in the usual course.

(xvi) That no copy of the representation of His Highness on this subject was then or has at any time since been supplied to me notwithstanding that I have more than once applied for the same.

(xvii) That in pursuance of His Highness' Parwana of August, 1910, I proceeded with my quota to Udaipur for the Dashera in October, 1910.

(xviii) That whilst at Udaipur I received from the Political Agent, Haraoti and Tonk, the letter No. 245, of the 5th October, 1910, intimating the Order of the Government fining me Rupees one lakh for my contumacious conduct towards my suzerain Chief, but no copy of such order has ever been supplied to me.

(xix) That the revenue of the Kachola Estate, after paying His Highness' annual tribute, does not exceed Rupees 20,000 per annum, and that accordingly such fine is equivalent to five years' income of the said estate.

(xx) That upon the occasion of my attendance at Udaipur for the Dasherā, in 1910, His Highness failed to act upon the recommendations of the Government as set forth in the letter of the 8th October, 1903, inasmuch as

- (1) His Highness did not at the end of one month relieve me from my personal attendance,
- (2) His Highness paid no respect to conclusion c. of the Government of India already set forth in paragraph iv of this petition as appears by the Notes dictated by Gopinathji, Secretary to His Highness, to my vakil on November 13, 1910, of which a copy is hereto annexed (Appendix A).

I humbly present the following propositions for Your Excellency's consideration

(xxi) That the letter of the 8th October, 1903, conveys no order of the Government of India but in terms recommends an arrangement to be arrived at between His Highness and myself.

(xxii) That it would have been unreasonable to expect me to accept and act upon so much of the conclusions in the said letter as were adverse to my claim to be exempt from the obligations of personal attendance on His Highness at Udaipur for service each year and for service, through my quota until, on the other hand, His Highness on his side had intimated his readiness to accept so much of the said conclusions as were adverse to his claims and to act upon the recommendation of the Government.

(xxiii) That in accordance with paragraph 5 of such letter I was entitled to expect from His Highness, on the next occasion when my attendance was required at Udaipur, an invitation specifying that my personal attendance was required for one month only and in the absence of such an invitation was right in assuming that His Highness was not prepared to arrive at the arrangement suggested but on the contrary proposed to insist on his claims to their fullest extent.

(xxiv) That if His Highness on his part considered that the recommendation of the Government of India were tantamount to an Order which required no further action on his part he should have at once intimated to the Political Authorities my failure to carry out my part of the same in accordance with paragraph (7) of the Government's letter of the 8th October, 1903, and Article 30 of the Kaulnamah of 1854. (No. xiii. p 50 of vol. iii. of Aitchison's Treaties).

(xxv) That the failure of His Highness to do so is clear evidence that he did not consider that such recommendations were an Order or that he was bound thereby.

(xxvi) That I am and always have been ready loyally to accept such recommendations and to act thereon and was only waiting for an intimation from His Highness that he was prepared to do the same.

(xxvii) That as appears from an unofficial communication, addressed to my Kamdar by Major Drummond, Political Agent, Haraoti and Tonk, on the 2nd October, 1903, the latter took the same view of the letter of the 8th October, 1903, as I did, viz. : that it conveyed the opinion not the order of the Government of India and was to be followed by an agreement between His Highness and myself.

(xxviii) That the Government of India has never failed to warn me through its Political Agents in any case where there was any failure on my part to carry out its wishes or instructions, but no warning or intimation of any sort that the Government expected me to proceed to Udaipur without further order from the Government or communication from His Highness the Maharana was ever given to me prior to the letter of 15th October, 1909, referred to in paragraph xiii hereof.

(xxix) That referring to paragraph xviii and xix of the Petition the said fine of Rupees one lakh is in excess of the fine for failure of service provided by paragraph 5 of Article I of the Kaulnamah of 1854 already referred to.

(xxx) That it is contrary to the principle of justice, which has always animated the Paramount Power, to inflict a punishment on me without giving me the opportunity of seeing and replying to the representation upon which such punishment is awarded.

(xxxi) That if such representation had been forwarded to me I could have had no difficulty in satisfying the Government of India, whatever view might have been taken of my actual conduct, that it was at any rate not contumacious by which I understand to be implied that I was perversely and wilfully disobedient to the authority of either the Government or His Highness.

I humbly pray Your Excellency

(xxxii) That the Order of the Government of India fining me Rupees one lakh, for contumacious conduct towards my suzerain chief, may be reviewed and such further or other Order made in the premises as to Your Excellency may seem fit.

(xxxiii) That His Highness the Maharana of Udaipur may be invited to inform me in writing of his willingness to accept and abide by the recommendations of the Government of India as set out in the aforesaid letter of the 8th October, 1903.

(xxxiv) That failing such acceptance by His Highness of such recommendations Your Excellency will cause to be passed an Order embodying the terms of such recommendation so that the questions at issue between His Highness and myself may be settled once and for all time on an incontrovertible basis by which Order I for my part promise loyally and faithfully to abide.

(xxxv) That Your Excellency will afford me the opportunity of appearing before Your Excellency at any time and place that Your Excellency may choose to appoint in order that I may express in person my unalterable devotion and submission to the Paramount Power and may give such further explanation and information on the subject matter hereof as Your Excellency may require.

RAJA DHIRAJ OF SHAHPURA.

NOTES.

1. Raja Dhiraj, in conversation with His Highness, addresses him as Hajur but sometimes Darbar is uttered for Hajur, so it should be noted that the word Hajur only be used in conversation.

2. In Peshwai Raja Dhiraj should be present at the place where His Highness gets down from the Sawari.

3. At first Kanwerji did not use to do Mujra in a right manner, but now he does rightly.

4. "Motion ki sar," *i. e.*, pearl lace should not be on the turban. If it be Pachhevri numa, *i. e.*, in the shape of a Pachhevri or if pearls in Pachhevri then does not matter.

5. No sawars should run in front of Buggie because here no sawars run in front of Umrao's Buggie.

6. Red kanat should not be put. In future white kanat may be used.

7. Buggie should not be brought in Bari Pol.

8. There should be "Agyo" and "Khug" on the turban. Your turban binding is of umaidd shahi fashion.

9. In Darikhana Galicha should not be spread. Should sit on carpet and chadar that are there.

ANSWERS SENT THROUGH THE VAKIL.

1. Very good. It will be kept in view.

2. Very good. It will be kept in view.

3. Very good.

4. Motion ki sar is always tied.

5. From times past the sawars run in front of and behind the Buggie. Besides honour to keep sawars in front of Buggie prevents any child or woman coming in the way.

6. Red kanat is always used. And the kanat used at this time is many years' old.

7. Buggie is always brought inside the Bari Pol at a place called Pagra ki Hatni (a platform) fixed for the Sirdars to get down from their conveyances. Besides Buggie on several occasions I have been ascending and descending from the elephants at the same place.

8. There is already "Agyo" and "Khug" on the murzadik turban. The binding is undoubtedly of umaidd shahi fashion but it being 150 years old, nobody is left who knows how to bind it and therefore in its place the murzadik binding has been fixed and the same has been used on Dasehra and such other ceremonial occasions in the times of their Highnesses Shambhu Singhji and Sajjan Singhji late Maharajas and in your Highness' time up to the present day no objection has ever been made up till now. My photos were taken on several occasions; they may kindly be seen. Notwithstanding all these requests if any other kind of particular binding is required the sample of the same may kindly be given so that the order may be complied with accordingly.

9. In Darikhana Galicha is always spread from generations past. Now in Sriji Hajur's time I should not be disgraced in this matter.

APPENDIX G.

*Letter of the Rajadhiraj of Shahpura to His Excellency the Viceroy,
dated the 9th of February, 1912.*

No. 17 of 1912.

Dated 9th February, 1912.

I write to invite your attention to my letter No. 10, dated the 25th August, 1911, to the address of the Political Agent, Deoli, in which I requested that for the reasons mentioned therein the Government of India may be pleased to reconsider their orders passed in 1910, imposing on me a fine of one lac of rupees in respect of my failure to conform to the conditions of service to be paid to the Udaipur Durbar in respect of my Jagir holding of Kachhola as advised by that Government in 1903.

In that letter I urged that His Highness the Maharana of Udaipur had never accepted the conditions in regard to such service which were advised by the Government of India in 1903, consequently those conditions had never been given the force of sanction or become operative. I therefore urged that I could not have disregarded conditions which had not been accepted by His Highness and which had thus never been imposed on me.

Since the date of my representation, quoted, facts have occurred which make it clearer than before that my contention that the Maharana of Udaipur has never and does not now accept the advice given him by the Government of India in 1903, is correct. These facts I now bring to your notice.

Last year, in obedience to the advice given by the Government of India, I on receipt of the usual Parwana from the Mewar Durbar and accompanied by my retainers, attended the Maharana of Udaipur at the Dasehra. In accordance with the advice tendered to His Highness by the Government of India, I should on that occasion have been allowed by him to return to my Chiefship on the expiration of one month from the date of my arrival at Udaipur, I was, however, detained at Udaipur for 5 weeks.

This year, in accordance with the ruling of the Government of India, my personal attendance at Udaipur should not have been required, only the fixed quota of my troops should have been summoned for service, yet, contrary to that ruling, a Parwana in the usual form was sent to me by the Mewar Durbar requiring that, on its receipt, I and my retainers should attend for service at Udaipur on the occasion of the Dasehra.

As on account of misunderstanding on previous similar occasions a fine, in a very large amount, had been imposed on me, I being afraid to risk the possibility of an even more severe order, at once proceeded, accompanied by my quota, to Udaipur. On arrival there I was ordered so that there might be no mistake as to the fact that I had arrived there in response to the Parwana requiring my attendance and the performance of Dasehra service, that these facts be recorded and wrote to this effect on the 28th September, 1911, I was subsequently summoned through a Chobdar to do the usual service and attended on Dasehra day, on the occasion of the worship of the horses and at the worship of the Devi.

As already mentioned, I, as required by the advice of the Government of India, attended at Udaipur for Dasehra service last year. Consequently I should not, had the Maharana Sahib accepted the advice given him by the Government of India in 1903, have been required by His Highness to attend again this year. I submit that by thus summoning me to the Dasehra this year the Maharana of Udaipur has clearly demonstrated that he has never yet accepted the advice given by the Government of India in 1903 nor considers himself bound to follow that advice. I therefore also submit, that, when he has refused to accept and abide by that advice, I, in common fairness, cannot be judged guilty and fined for not acting in accordance with the conditions so advised since, owing to His Highness having refused to accept the conditions advised by the Government of India, these conditions have never been applied to my Jagir holding of Kachola.

A further matter in regard to the issue of the Parwana by the Mewar Durbar deserves your considerations.

The Parwana, as I have mentioned, was couched in the same form in which it was issued since the memory of man and did not state the period for which my service were being required at Udaipur. To determine this point, my Kamdar addressed the Mahakama Khas, Udaipur, on the 3rd October, 1911, asking to be informed of the period for which I was to be detained at Udaipur so as to enable arrangements to be made for carrying on the administration of the Shahpura Chiefship during my absence. The reply received by him from the Mahakama Khas was to the effect that as the Dasehra Parwana was issued in accordance with past custom, in the usual form and contained nothing new, it was not understood why the request for such information was preferred.

In answer thereto my Kamdar again wrote pointing out that, as I had performed Dasehra service last year, I ought not, had the terms of the advice of the Government of India been observed, to have been called on to render service in person again this year. Inasmuch as the conditions of my service to the Durbar advised by the Government of India had not been observed by His Highness, it had become necessary to enquire for what period I was to be detained at Udaipur.

To this last reference no reply has yet been received from the Udaipur Mahakama Khas.

As a matter of fact, I, at your intervention, was relieved of further attendance at Udaipur on the 10th October. This fact does not, however, affect my arguments in respect to my having been summoned to attend there.

A reference to the latter portion of the 7th paragraph of my letter No. 14, dated 10th June, 1910 to the address of the Political Agent, Deoli, will show you that I explained therein that the ordinary Dasehra Parwana had always been issued in the same form for centuries past, that on receipt of the Parwana it has been the custom to pay a Neg of Rs. 50 Udaipur coin, that the Dasehra Parwana in the same form was issued in times before the Chakri question arose, did issue in the same form while that question was under discussion and has been issued in the same form since the Government of India gave their advice on the question. No change by a single word has ever been made in the wording of the Parwana and no mention has ever been made in it, since the advice of the Government of India was given, to show that it was issued in accordance with the advice of Government or in acceptance of that advice.

This I explained to prove that I had never, intentionally, disobeyed the orders, nor disregarded the advice of the Paramount Power. My

representation, however, did not receive the favourable attention, which I humbly submit it deserved, and I was ordered to pay the heavy fine of rupees one lac for failing to carry out conditions of service to the Udaipur Durbar which that Darbar has never consented to accept.

The reply of the Mahakma Khas, Udaipur, dated the 9th October, 1911, alluded to above, to the effect that the Dasehra Parwana addressed to me this year was such as is sent every year and in the usual terms only strengthens my condition that His Highness the Maharana wished to maintain his former claims and entirely disregards the advice of the Government of India which he has never accepted.

I again urged that I cannot be held to be bound by conditions advised by the Government of India when His Highness refuses to accept that advice.

As reported in my letter to the Political Agent Deoli, No. 9, dated the 25th August, 1911, I sent an application to His Highness on the 24th idem regarding the payment of the 1st instalment of the fine imposed on me by the Government of India. To this communication I received a reply, dated the 20th September, 1911, from the Kamdar of Udaipur, which though not properly worded, showed that His Highness was not prepared to accept the instalment and ordered me to address him again on the subject when, after the space of one year, the second instalment should fall due.

This I submit is yet another proof that the Maharana Sahib has never accepted and does not accept the advice given him by the Government of India in 1903, otherwise he would not have hesitated to accept the instalment of the fine imposed on me for disregarding the advice then given by that Government.

I have mentioned that, on your intervention I was allowed to return to my Chiefship on the 10th October, last. In this connection I cannot but invite attention to the different treatment accorded to His Highness the Maharana and to myself. The Maharana Sahib having disregarded the advice of the Government of India by calling on me for service a second year in succession, is told by his Political Officer that he is acting incorrectly. I was never informed by any Political Officer that as His Highness has accepted the advice given him by the Government of India in 1903, it was my duty to attend the Dasehra at Udaipur and that I was acting incorrectly in not having so attended for so many years whereas had I been so warned I should have had an opportunity of avoiding the disgrace of being fined in a large sum for not so attending.

I must apologise for the length of this letter, but as it deals with events which have occurred since I addressed the Political Agent, Deoli, on this subject on the 25th August last and I wish to place before you the full bearing of these facts on my case and the arguments deducible therefrom, I have found it impossible to be more brief.

I request that you would be good enough to forward this further representation of mine in regard to the Chakri case to the Hon'ble the Agent to the Governor-General for transmission to the Government of India and consideration in continuation of my letter of the 25th August, 1911, alluded to above.

I may add that I shall esteem it a favour if His Excellency the Viceroy will himself be pleased to hear in person my humble arguments and appoint such date and place for this purpose as may seem fit to His Excellency.

APPENDIX H.

*Letter of the Resident in Mewar to Rajadhiraj of Shahpura, dated
the 3rd of September, 1912.*

Copy of letter No. 1735 dated the 3rd September, 1912, from Lieutenant-Colonel J. L. Kaye, Resident in Mewar, to the Rajadhiraj of Shahpura.

With reference to the correspondence regarding the service question between His Highness the Maharana of Udaipur and yourself, ending with your letter No. 17, dated the 19th February, 1912, in which you made a further representation on the subject for the consideration of high authority, I am desired to inform you that after giving careful consideration to the case and the representation made by either side the Governor-General in Council is determined to adhere to the settlement of 1903 and to insist on the orders issued by the Government of India in 1910, imposing on you a fine of Rs. one lac payable to the Mewar Darbar.

However, in view of the fact that in August, 1911, you applied to the Mewar Darbar to pay the first instalment of the fine due that year and that His Highness declined to accept that instalment, His Excellency has decided that the instalment of Rs. 40,000/- offered by you and declined by the Darbar should be considered as having been duly discharged.

The Government of India observe with regret that the confidence expressed by them in the solution of the dispute recommended by the agreement arrived at in 1903 and maintained in 1910, has not been justified by results and I am desired to intimate to you that they trust that you will adhere closely in future to the spirit of the settlement of 1903. The arrangements of 1903 were conveyed to you with demi-official letter No. 198 dated the 8th October, 1903, from the Political Agent, Haraoti and Tonk, to your address.

APPENDIX I.

Statement tracing the history of the relations between the Maharana of Udaipur and the Rajadhiraj of Shahpura from 1887.

For three generations all ties of family relationship were broken and no connection of any sort subsisted between the two Houses. It was Maharana Sangram Singhji who invited Raja Baharat Singhji—the third Ruler of Shahpura—to Udaipur and conferred a jagir upon him with a view to re-establish the broken ties of relationship between the two Houses. This reunion of the two families proved of great value to Udaipur during the disturbed period of Marahatta Ascendancy. All through this period Shahpura was treated purely as a kinsman. In the time of Rajadhiraj Madho Singhji an enquiry was started by the Government of India about the right and title of Shahpura Rulers to hold Shahpura, which was placed under the management of British authorities at Ajmer about 1829 A. D.

This unlucky incident gave Maharana Jawan Singhji a suitable chance to secure a powerful influence over the affairs of Shahpura. Though Maharana Jawan Singhji helped Rajadhiraj Madho Singhji in establishing his right and title over Shahpura, he gradually converted the relationship between Shahpura and Udaipur from kinsmanship to feudalism. But the change was not accompanied by strict observance of Service conditions ; so it went on till 1887 A. D., when the late Rajadhiraj Sir Nahar Singhji was at Udaipur and his Rani Khichanji got seriously ill. The Rajadhiraj requested the late Maharana Fateh Singhji for permission to return to Shahpura to see his Rani, which was refused. The said Rani Sahiba expired and the late Rajadhiraj could come to Shahpura only to see his Rani on her death-bed. The same inhuman treatment was repeated in 1892, when his mother, Jodhpuriji, got seriously ill. Permission was again refused and the late Rajadhiraj could only reach Shahpura to attend the cremation of his beloved mother. This was the origin of the Service case.

In deciding that case the Government of India took special care to protect the *Izzat* and STATUS of their feudatory, and laid down specific provisions in their decision clearly distinguishing the position of the Rajadhiraj from the ordinary nobles of the Mewar State.

The following extracts from the decision of 1903 clearly bear out the above view :—

- “ 3 (c). Accepting the position, however, that, in respect of Kachhola, the Shahpura Chief is a Jagirdar of Mewar, the Maharana is bound to consider that his Jagirdar is also a Ruling Chief, and that, as such, he cannot be treated with the same peremptoriness as a Jagirdar who is merely a noble of the Mewar State. On the contrary, the Maharana would be acting in a manner inconsistent with his own self-respect, injurious to the dignity of the Rajadhiraj, and, above all, disrespectful to the Paramount Power, if he attempted to enforce against one of the feudatories of the Empire exactly the same measure of subordination that he might reasonably demand from one of his own.
- “4. These being the circumstances of the case, the solution manifestly lies in drawing a clear distinction between the service of the Jagirdar and IZZAT of the Chief.....

- "5. While, however, the Maharana may reasonably claim to receive the due and recognised measure of Service, it is not reasonable that he should expect the Ruling Chief of another State to come every year to Udaipur, absenting himself from his own State and thereby neglecting what is the major part of his duties. It would be as unreasonable as to expect the Maharana to come every year for a certain period to Calcutta.
- "6. If this arrangement be arrived at, it does not appear to be necessary to provide for other cases, or to frame further ruling which might give rise to friction in practice. In all such cases the Rajadhiraj will remain subject to the same general obligations as apply to all other Jagirdars of similar station, but the claim to put them in force by the Maharana should be subject to the same qualifying considerations that have already been named, *viz.*, regard for the peculiar position of the Rajadhiraj and preponderate weight of his relations with the Government of India."

The above extracts clearly show that the Government of India laid a special stress upon the *IZZAT* of the Rajadhiraj and distinguished his position clearly from the other nobles of Mewar. The decision of the Government of India was evidently unpalatable to His Highness the Maharana Saheb. Hence no intimation of its acceptance was given to the Rajadhiraj, either directly by the Mewar Darbar or through the Political Officers. This silence placed the Rajadhiraj in a very awkward position, resulting in an imposition of fine of one lac of rupees upon Shahpura for his supposed negligence in acting according to the said decision. But the subsequent correspondence on the subject clearly showed to the Government of India that His Highness the Maharana Saheb was neither willing to accept the decision of the Government of India nor to accept the first instalment of the fine sent to Udaipur, and that nothing short of confiscation of Kachhola Parganah would satisfy him. When the Government of India were convinced of the real intention of the Maharana Saheb, the first instalment of Rs 40,000/- (forty thousand), which was offered and not accepted, was considered as having been paid. It was then that His Highness the Maharana Saheb reluctantly agreed to accept the decision of 1903. The failure of his scheme for confiscation of Kachhola added greatly to the displeasure of His Highness the Maharana Saheb. Thus it is clear that the decision of the Government of India of 1903 was never accepted with good grace by the Maharana Saheb and has constantly been acted against so far as the *Izzat* and the Status of the Rajadhiraj is concerned.

No distinction whatsoever is made between the Rajadhiraj and other nobles of Mewar State in point of *Izzat* and Status which the Government of India were so careful to define in their decision of 1903. On the contrary, the Rajadhiraj is intentionally and persistently insulted and humiliated before the other nobles of Mewar State on the occasion of his visit to Udaipur with a view to show to the Rajadhiraj and other nobles of the Mewar State that His Highness the Maharana Saheb can set at naught the orders of the Government of India and those who dare to carry their grievances to the Government of India will come to the same fate.

The following humiliations and indignities to which the late Rajadhiraj Saheb was subjected will bear out the above observations :—

In 1910—the first year of the late Rajadhiraj Saheb's visit to Udaipur—a number of objections were raised, out of which only the important ones which formed the subject of further correspondence are mentioned below :—

1. Motiyun-ki-Sar, i. e., pearl lace, should not be on the turban. If it be *Pachhevari Numa*, i. e., in the shape of a Pachhevari, then it does not matter.
2. No sowar should run in front of buggy, because here no sowars run in front of other Umaraos' buggy.
3. Red Qanat should not be put up in future ; white Qanat may be used.
4. Buggy should not be brought into Bari Pol.
5. There should be *Agyo Khag* on the turban. Your turban is of Umaidshahi fashion.
6. In Darikhana, Ghalicha should not be spread. Should sit on carpet and Chaddar that are there.

These questions were referred by the late Rajadhiraj to the Resident in Mewar, who decided them subsequently. Their mention will appear in subsequent years at the proper place and time.

In the year 1911, although no visit was due to Udaipur, a Parwana for the attendance of the Rajadhiraj Saheb was received from the Mewar Darbar, and the late Rajadhiraj Saheb accordingly went to Udaipur to avoid the wrong impression previously entertained by the Political Officers : that the Rajadhiraj was not carrying out the orders of the Maharana Saheb. It is needless to mention that the Parwana of invitation issued by Mewar Darbar was against the decision of 1903. The Resident in Mewar was informed of this fact. But as no reply was received in time, Rajadhiraj Saheb went to Udaipur and the Resident was informed of his arrival there. Supposing there had been a mistake about the Parwana of invitation, His Highness the Maharana Saheb should have given Rajadhiraj Saheb leave to depart ; but he did not do so and the Political Officers had to intervene, and, in spite of their intervention, the late Rajadhiraj Saheb was detained for two entire weeks.

A further objection was raised this year that Shahpura Vakil should not use the word PESHWAI, but should say SAMA PADHARNA, with reference to the going out of His Highness the Maharana Saheb to receive the Rajadhiraj when the latter visited Udaipur. As there could be no end to the objections of this sort, it was requested that an official conversant with the ceremonials should be appointed as our guide, but no heed was paid to this request. At the time of the departure of the Rajadhiraj, the Maharana Saheb did not come to Shahpura House to give *SEEKH* to the Rajadhiraj according to the established ancient usage.

In 1912 His Highness the Maharana Saheb wanted to detain Rajadhiraj Saheb beyond the period of thirty days prescribed by the decision of 1903, and asked him to stay on till the visit of His Excellency the Viceroy. But the Political Officers intervened and the Maharana Saheb had to give Rajadhiraj leave on the advice of the Political Officer. (Please *vide* D. O. No. 2252, dated the 23rd October, 1912, from the Resident in Mewar to the Rajadhiraj Saheb of Shahpura.—Copy attached.)

A fresh change, derogatory to the position of the Rajadhiraj of Shahpura, was started this year. It has been practice from the ancient times that the letters addressed by the Rajadhiraj to His Highness the Maharana Saheb are replied by or on behalf of the Maharana Saheb. But this year Kothari Balwant Singh, Kamdar of Udaipur, started replying the letters of the Rajadhiraj addressed to Maharana Saheb as if they were addressed to him. This year again His Highness the Maharana Saheb neither came to receive the Rajadhiraj nor went to Shahpura House to give him *seekh* to depart.

In 1914, too, neither Peshwai nor Seekh was given to Rajadhiraj, and a fresh change derogatory to the *Izzat* of the Rajadhiraj was made in sending the BIRA of DEWALI. As a rule, only the official appointed in this behalf takes BIRA to each noble of Mewar. This year, Jagannath Dhikria was appointed to carry the BIRA to the Rajadhiraj, but he did not take trouble to come and got the Bira sent through Onkarlal, his cousin.

As a result of the representation No. 228, dated the 26th July, 1914, from the Musaheb Ala, Sahapura, to the Resident in Mewar (Lieut.-Col. J. L. Kaye), allowed the use of *Ghalicha* and *Motiyun-ki-sar* to the Rajadhiraj, and the question of red Qanat and running of sowars before buggy were left for further consideration. Objection against the taking of buggy into Bari-pol was subsequently withdrawn. On a request being made for a written order regarding the use of GHALICHA and Motiyun-ki-sar, the Resident in Mewar told Madan Singhji—then Shahpura wakil at the Mewar Residency—that the matter had been settled through Pundit Sukhdeo Prasadji, and that a note had been made in the office papers.

In 1916 the Rajadhiraj was insulted in open DARIKHANA by the Household officials of His Highness the Maharana Sahab. According to the order of the Resident in Mewar, about the use of Ghalicha mentioned above and the frequent use of Ghalicha made in that year (1914), a servant of the Rajadhiraj spread GHALICHA in waiting-room and that the Rajadhiraj was about to sit on it when it was rudely removed by Shera Brahman—a menial servant of His Highness the Maharana Sahab—in the presence of the Mewar nobles and the menial servants. It was further ordered through Pandit Sukhdeo Prasadji that, as Rajadhiraj comes here as a Jagirdar, hence he should come direct to Deorhi like the nobles of Bhadesar, Bhensrorgrarh and Kurawar, to remain in Hajurat. It practically meant that the hereditary right of sitting in Darikhana, and of receiving the Bira brought by Purohitji as a token of permission to approach His Highness the Maharana Sahab had been denied to the Rajadhiraj Sahab evidently because the Rajadhiraj Sahab dared to approach the Resident for the redress of his grievances, and the use of Ghalicha is still denied to Rajadhiraj in spite of Resident in Mewar's order.

In 1918 Reception was not given. On 10th October the Rajadhiraj Sahab went to the palace to pay his respects to His Highness the Maharana Sahab, and was waiting in the Darikhana. Daulat Rao, Darogha Deorhi, and Zorawar Nath, Darogha Tambulkhana (betel keeper) approached Rajadhiraj and asked him tauntingly whether a BIRA was necessary before the Rajadhiraj would go to His Highness or whether he could go without one. This is how the Rajadhiraj is insulted by the household officials of His Highness the Maharana Sahab in open Darikhana before the nobles of Mewar and menial servants. What would be the feelings of a feudatory of the British Empire on being treated like this is left for the consideration of the Political Officers. This year, again, Dewali-ka-Bira was brought by an unauthorised person.

In 1920 the charge of intentional insult of His Highness the Maharana Sahab was brought against the Rajadhiraj Sahab on the ground that the Rajadhiraj did NACHHRAWAL instead of NAZAR to His Highness the Maharana Sahab when he alighted from the car, that the Rajadhiraj presented NAZAR to His Highness the Maharana Sahab with his left hand and that the Rajadhiraj received BIRA in his left hand instead of the right hand. As a punishment for this alleged insult His Highness the Maharana Sahab deprived the Rajadhiraj of the hereditary privilege of the honour of SEEKH, which His Highness used to perform on the termination of the *chakri* term. From the foregoing lines it is clear that His Highness had been

avoiding PESHWAI and SEEKH in the past years and was on the look-out for an excuse to do away with these privileges, otherwise the physical incapacity of the right hand of the Rajadhiraj was well known to His Highness the Maharana as well as to the Political officers. His right hand had always to be assisted with his left hand whenever he had any occasion to use the right hand. This incident formed the subject of a lengthy correspondence with the Political officers and was ultimately formed the subject of a lengthy correspondence with the Political officers, and was ultimately decided in October, 1924, when His Highness the Maharana came to Shahpura House to perform the SEEKH ceremony. In the same year the following further objections were raised :—

1. Dodhi should be used instead of Angarkha.
2. Real Amar-shahi turban is not used by the Rajadhiraj.
3. Phul-mala should not be used by the Rajadhiraj.

The Rajadhiraj had been using the same dress since 1910—the first year of his visit to Udaipur after the decision of the Government of India in 1903, and even before that as shown by the photograph of the Darbar held at Chittoregarh in the time of late Maharana Sahab Sujjan Singhji—a copy of which was sent to His Highness the Maharana Sahab through the Resident in Mewar. When the photograph showed Rajadhiraj wearing Motiyun-ki-sar the objection as regards this ornament was relaxed and a fresh objection was started about *Phul-mala*. In 1910 the objection was raised against Motiyun-ki-sar, and it was said that if it be Pachhevri-numa it does not matter. As a matter of fact, PHUL-MALA is nothing but pearls in Pachhevri. So it is clear that objections must be raised every year otherwise both the objections regarding Phul-mala and Motiyun-ki-sar were groundless and contradicted each other. Similarly, the objections against the use of Angarkha, and direction for the use of DODHI are baseless, as the photograph of Chittore Darbar shows Rajadhiraj wearing an Achkan and not a Dodhi.

As regards turban, it was submitted that no man is alive who knows the binding of that particular style of turban, and if a sample were supplied, His Highness' orders would be respectfully carried out ; but no sample has been received so far.

The year 1922 appeared to have passed off peacefully. But after the return of the Rajadhiraj Sahab to Shahpura, the Shahpura Vakil was called to Deorhi and informed that the Rajadhiraj received Dewali-ka-Bira improperly dressed and thus insulted His Highness the Maharana Sahab. This was done on the report of Jagannath Dhikria, who had not been discharging his duties in personally presenting Dewali-ka-Bira to the Rajadhiraj and demanding more money than was his due, which had formed a subject of correspondence with the Mahkma Khas, Udaipur. Therefore he submitted this false report and it was believed in spite of the charges made against him. Thus, even the lowest of His Highness' servants are considered more reliable than the Rajadhiraj.

In the year 1924 it was said that at the time of the Seekh giving-ceremony when His Highness the Maharana Sahab alighted from his car only Nazar was presented and *Nachhrawal* was not done. It was pointed in reply that in 1920, the objection was raised that *Nachhrawal* was done instead of Nazar and that since 1910 only Nazar had been presented on this occasion and that even previous records could be produced if necessary. On receipt of this reply the objection was dropped. On the occasion of the same Seekh-giving ceremony, Maharana Sahab omitted to give *Itar* to the Rajadhiraj and this omission was brought to the notice of Major H. R. N.

Prichard, the then Resident in Mewar, and Hon'ble Mr. R. E. Holland, Agent to the Governor-General in Rajputana (*vide* letters dated 1st and 3rd November, 1924—copies attached).

In 1926 the omission of not giving the *Jtar* to the Rajadhiraj Saheb at the time of Seekh-ceremony was repeated and this was brought to the notice of Col. G. D. Ogilvie, the then Resident in Mewar (*vide* letter No. 428, dated the 3rd December, 1926.—copy attached).

The foregoing lines will clearly show how year after year the spirit and the letter of the decision of 1903 has been trampled down. Instead of treating the Rajadhiraj with IZZAT due to a feudatory of the Empire in terms of the said decision, he has been singled out as a victim of His Highness Maharana's fury and resentment, and degraded and humiliated year after year before the nobles of Mewar and menial servants. Had the political officers not shown sympathy and consideration for the Rajadhiraj, it cannot be known to what depths of humiliation and degradation the Rajadhiraj Saheb would have been thrown down. Evidently the situation as it exists is that of sheer helplessness and nothing can be done to protect the IZZAT of the Rajadhiraj while in attendance at Udaipur Court. Under these circumstances I am driven to ask myself whether I ought to keep up my position as the feudatory of the British Empire or to suffer humiliation according to the sweet will of His Highness the Maharana Saheb and degrade through me the powerful Government of India, whose honours and distinctions are trampled down and dishonoured.

It is beginning to dawn upon me that I should prove myself unworthy of the position of a feudatory of the British Empire if I continue to tolerate the intentional and deliberate dishonouring of the IZZAT and Status which the Government of India has conferred upon Shahpura.

These activities of His Highness the Maharana Saheb are not confined to the sphere of Mewar alone, but His late Highness Maharana Fatch Singhji had always been on the look-out to shake and shatter the status and position of Shahpura Ruler as a feudatory of the British Empire in every possible way.

Formerly Shahpura was designated as "Raj" and 'Riyasat' in all official correspondence and continued to be so addressed till the year 1892. This rankled in the heart of His Highness the Maharana Saheb. He adopted tactics which resulted in Shahpura being designated as "Chiefship." The strong and reasonable representation of Shahpura based on actual facts and past practice could not prevail against the powerful influence and resources of Mewar Darbar.

Coming to more recent times, when the gracious Government of India, in recognition of the Status of Shahpura and the long and successful Rule of the late Rajadhiraj Saheb proposed to confer the honour of Salute and the Status of STATE upon Shahpura, the Mewar Durbar is understood to have opposed the proposal very strongly. Even after the bestowal of the status of the state and hereditary salute upon Shahpura by His Most Gracious Majesty the King-Emperor, His Highness the Maharana Saheb has not deigned to recognize these Royal Honours.

The question of the admission of Shahpura Ruler to the Chamber of Princes has been chiefly obstructed by the adverse attitude of the Mewar Darbar.

To be brief, it has been the constant policy of the Mewar Darbar to impede and obstruct the progress and advancement of Shahpura by all possible means. Whatever honour and the position the Rajadhiraj now enjoys has accrued to Shahpura through the kindness and sympathy of the Political officers and the gracious consideration of the Government of India in spite of the opposition of His Highness the Maharana Saheb.

APPENDIX J.

Letter of the Political Agent, dated the 25th of January, 1919, to Rajadhiraj of Shahpura.

Copy of D. O. letter No. 266 dated the 25th January, 1919, from S. S. Waterfield Esqr., Political Agent, Haraoti and Tonk, Deoli, to Rajadhiraj Sir Nahar Singhji, K. C. I. E, of Shahpura.

In continuation of my letter No. 130 dated the 14th January, 1919, I write to inform you that the Hon'ble the Agent to the Governor-General, Rajputana, sanctions the appointment of Rai Saheb Munshi Gopinath as 'DIVAN' of Shahpura.

APPENDIX K.

Letter of Political Agent, dated the 11th of May, 1919, to the Dewan of Shahpura.

Copy of letter No. 1282 dated the 11th May, 1919, from the Political Agent, Haraoti and Tonk, Deoli, to the DIWAN of Shahpura.

With reference to the correspondence ending with this office letter No. 563 dated the 21st February, 1919, I forward herewith a copy of Kaiyat No. 529 dated the 14th April, 1919, from the Residency Vakil, Mewar, to the address of the Resident, Mewar, and request that you will kindly favour me with the views of the Rajadhiraj on the subject.

APPENDIX L.

Translation of Kaiyat from the Vakil, Raj Mewar, to the Resident, dated the 14th of April, 1919.

Translation of a vernacular Kaiyat No. 549 dated the 14th April, 1919 from the vakil, Raj Mewar, to the Resident in Mewar.

— — —

I have received a Ruqa from the Mahkma Khas (Mewar) to the effect that the translation of letter No. 570 dated 21st February of the current year referring therein the letter from Diwan, Shahpura, with copies of enclosures, complaining against the Thanedar of Mandalgarh forwarded by the Residency, Mewar, through No. 758, dated 5th March (current year), received.

As regards complaint against the Thanedar of Mandalgarh the Hakim of the District concerned has been ordered to submit his reply. But this translation of letter contains "DIWAN SHAHPURA".

Formerly the communications from Shahpura used to be addressed by Kamdar. Subsequently when Kanwar Umaid Singhji began to work the word MUSAHEB ALA was used. Now the work is being done again by a Kamdar hence the communications should again be addressed from Kamdar as before. Hence the Political Agent at Deoli may be requested to take necessary steps to make them write as usual. The kaiyat is, therefore, submitted for necessary action.

APPENDIX M.

Letter of the Political Agent to the Kamdar of Shahpura, dated the 20th of May, 1919.

Copy of letter No. 54-C dated Mount Abu the 20th May, 1919, from the Political Agent, Haraoti and Tonk, to the Kamdar, Shahpura.

In continuation of my letter No. 1282, dated the 11th May, 1919, I write to inform you that the fact of the Chief Executive official of the Chiefship styling himself in official communications "Diwan of Shahpura" has been noticed by the Hon'ble the Agent to the Governor-General in Rajputana.

2. I am, therefore, directed to inform you that the proper designation in accordance with the previous practice, when the incumbent of the office is not a member of the family of the Chief is "Kamdar" and not "DIWAN" and the latter designation should not be used.

APPENDIX N.

Kaifiat from the Agent to the Governor-General, Rajputanu, to the Ruler of Shahpura, dated the 10th of July, 1869.

Copy of Kharita from the Hon'ble the Agent to the Governor-General, Rajputana, to the Ruler of Shahpura, dated the 10th July, 1869.

After usual compliments :—

Heretofore the work of your RIYASAT was connected with Ajmer Commissionery. The Deputy Commissioner has reported that the work of Commissionery being more than sufficient for him, he could not attend the work of a RIYASAT properly. We, therefore, reported the matter to the Exalted Head Quarters and in reply to which we have received a letter No. 634, dated the 8th May (current year) to the effect that the RIYASAT Shahpura be connected with the Haraoti Agency. Hence you will now refer matters relating to your RIYASAT to the Political Agent, Haraoti, and seek his advice as you have hitherto been seeking advice of the Deputy Commissioner, Ajmer.

Translation of Kharita, dated the 16th July, 1869, from the Political Agent, Haraoti, to the Ruler of Shahpura.

After usual compliments :—

In accordance with the orders from the Exalted Head Quarters the work of friend's RIYASAT has been transferred to the Haraoti Agency and in this connection a Kharita from the Hon'ble the Agent to the Governor-General addressed to the friend (you) has been received. The original Kharita is, therefore, submitted herewith with the request that as previously my friend has been communicating, to the Deputy Commissioner, Ajmer, matters relating to the affairs of his RIYASAT, so he should now conduct similar correspondence with the office of his friend. What more to write. Please continue giving me pleasure by informing your welfare always.

APPENDIX O.

Kharita, from the Agent to the Governor-General, Rajputana, to the Ruler of Shahpura. dated the 30th of January, 1871.

Translation of a Kharita dated the 30th January, 1871, from Hon'ble Colonel JOHN C. Brook, officiating Agent to the Governor-General in Rajputana to the Ruler of Shahpura.

After usual compliments :—

It is with the profound pleasure that I am going to inform you that in accordance with the sanction of His Excellency the Viceroy and Governor-General of India you are presented with a Khilat in connection with your accession and now you are Rayis of RIYASAT Shahpura in accordance with the orders of the Government. It is hoped that you will remain ever grateful to the Government for the kindness and will abide by the will of Government. You will conduct the administration in accordance with the advice of the Political Agent who will always impart you good advice for your betterment. You will have a kind look over your subject and those connected with them and will conduct business with justice which may result in gaining good name for you, improvement of your population and in securing good will of the Government.

APPENDIX P.

Kharita from the Agent to the Governor-General, Rajputana, to the Ruler of Shahpura, dated the 19th December, 1903.

Translation of a Kharita dated 19th December, 1903, from the Political Agent, Haraoti and Tonk, Deoli, to the Rajadhiraj of Shahpura.

After usual compliments :—

The Exalted Government have appointed this friend of yours as the Political Agent, Haraoti and Tonk and he has, therefore, taken charge from Major Bannerman—officiating Political Agent. You are, therefore, with affectionate feelings, informed that in accordance with past practice you will continue communicating to me matters relating to the affairs of 'RAJ' to this friend who is your well-wisher.

APPENDIX Q.

*Translation of Kaifiat from Political Agent to Vakil, Shahpura, dated
December, 1910.*

Translation of a vernacular Kaifiat No. 381, dated December, 1910, from Major
A. B. Drumund, Political Agent, Haraoti and Tonk, to Vakil Shahpura.

Mewar Darbar have raised an objection to the use of word 'RAJ' with Shahpura, which has been subject of a lengthy correspondence. At last the case was referred to the Hon'ble the Agent to the Governor-General who after due consideration has communicated that in future in all correspondence which are to be transmitted to Mewar State the word "ILAQA" should be used with Shahpura. Also the communications which may be addressed to the Political Agent or which may be required to be transmitted to other places must contain the word "Ilqa". In such English correspondence where "Chiefship" can be used there seems no harm if the word "CHIEFSHIP" may also be used in Hindi or Urdu correspondence of similar nature. Copies of such communications would not be sent to the resident in Mewar but only their purport would be communicated to him.

The word "Raj" should under no circumstances be used with Shahpura. Hence you are informed of this.

APPENDIX R.

*Translation of Kaifiat from Political Agent to Vakil, Shahpura
dated the 4th of August, 1927.*

Translation of a Vernacular Kaifiat No. 61, dated Camp Bundi, the 4th August, 1927, from the Haraoti and Tonk Agency, to the Vakil Darbar, Shahpura.

The summons to be served on Motilal son of Modi Ram Mahajan received with the Kaifiat from Vakil Darbar, Shahpura, No. 70, dated the 14th July, 1927 were forwarded for service to Resident in Mewar who returned them with the remark that objections to the use of word " Riyasat " for Shahpura have been submitted by Mewar Darbar and that they are to be forwarded to the Hon'ble the Agent to the Governor-General in Rajputana shortly. Under the circumstances it is of no use, in the opinion of the Resident in Mewar, to send such papers to the Raj Mewar pending the decision of the case.

APPENDIX S.

Letter of Political Agent to Rajadhiraj of Shahpura, dated the 13th of September, 1928.

Copy of confidential letter No. 145-M, dated Deoli, the 13th September, 1928, from Lt. Col. R. J. Macnabb, Political Agent, Haraoti and Tonk, Deoli, to Rajkumar Umaid Singhji, Musaheb Ala, Shahpura.

I think you would like to have in writing the proposals which we discussed this morning. They are as follows :—

“Subject to reconsideration at some future date, the Shahpura Darbar is prepared to accept a reciprocal arrangement with the Mewar Darbar, in regard to the Phulia pargana of the State to the effect that either

(a) the word ‘Ilaqa’ should be used by both sides in vernacular correspondence to denote the States of Mewar and Shahpura, or

(b) no word descriptive of State or Rule should be used by *either side*, references to persons or places being made with (Mewar) or (Shahpura) in brackets after.

If the Raja Sahab is prepared to accept these proposals and if you would telegraph to me “proposals your 145-M accepted” I would at once write to Colonel Field.

I think it is important not to waste a single day (I am typing this at 1-30 a.m. to catch tomorrow morning’s post) as any delay might bring some fresh slight cause of friction which might be fatal to the whole scheme.

With all good wishes to the Raja Sahab and yourself and to your brother when he arrives.

I remain.

(33)

APPENDIX T.

*Letter of the Resident in Mewar to the Rajadhiraj of Shahpura, dated the
23rd of October, 1912.*

Copy of D.O. letter No. 2252, dated the 23rd of October, 1912, from the
Resident in Mewar to the Rajadhiraj Saheb of Shahpura.

Please refer to your Musaheb Ala's letter dated the 14th instant in which I was informed that though you have arrived at Udaipur in connection with the services to be paid to the Mewar Darbar in respect of the Kachhola pargana on the 10th instant, and would thus finish the month of service on the 10th of November next in deference to the wish expressed by His Highness that you should be present here while His Excellency the Viceroy visited Udaipur, intended to remain at Udaipur till afternoon of the 14th November, next.

The Musaheb Ala's letter mentioned the difficulties which you considered might arise in regard to the position you might be called on to occupy on the occasion of the ceremonial meetings between His Excellency the Viceroy and His Highness the Maharana at which you might be present, and could forward the request that the Government of India might be pleased to move His Highness the Maharana to treat you as the premier noble of the State and to give you a place above all the nobles of the State, or failing that, to accord a place on the occasion of the interchange of visits between His Excellency the Viceroy and His Highness in front facing His Excellency the Viceroy and His Highness and apart from the other nobles of Mewar.

In that letter it was requested that on the occasion of the reception of His Highness the Maharana by His Excellency the Viceroy, His Excellency should treat you in the same manner as His Excellency receives as Chief of Shahpura and give you also Itar and Pan with his own hand.

The requests contained in your Musaheb Ala's letter were communicated by me for the consideration of the Hon'ble the officiating Agent to the Governor-General, who has informed me that as, in accordance with the orders passed by the Government of India in the Mewar Service case, you are only required to personally attend His Highness the Maharana for one month on the occasion of your present attendance at Udaipur and this period will expire on the 10th November, next, you should retire from Udaipur on that date, the invitation given to you by His Excellency the Maharana to stay here while His Excellency the Viceroy visits Udaipur and your acceptance of that invitation being regarded as cancelled on the advice of the political authorities.

You will no doubt explain to His Highness the Maharana that you will be unable to be present when His Excellency the Viceroy visits Udaipur in November, next.

APPENDIX U.

*Letter from the Rajadhiraj of Shahpura to the Resident in Mewar, dated
the 1st of November, 1924.*

Copy of letter dated the 1st November, 1924, from Rajkumar Umaid Singhji to the Resident in Mewar.

The SEEKH ceremony was duly performed last evening, though not without fresh objection being raised. This time it was said that the Rajadhiraj Sahab did only Nazar when His Highness the Maharana Sahab alighted from the motor whereas he ought to have done both Nazar and Nachhrawal at that place and time.

The Shahpura Vakil has been asked to submit a written statement showing the years when Nazar only was done on such occasions which has been done since 1910. Previous records are not with us. If desired, a statement for years previous to 1910 will be sent from Shahpura.

We do not omissions which proceeded from His Highness the Maharana Sahab, for instance, at the time of Itar and Pan. His Highness the Maharana Sahab omitted to give Itar to the Rajadhiraj last evening. We shall offer incontrovertible proof to show that the objections regarding Nachhrawal is not only altogether groundless, but ill-considered and hasty, if further proceedings are taken in this matter. Meanwhile we are just giving an intimation before leaving Udaipur.

As we are leaving tomorrow morning, my father desires to thank you for your kindness and to say good-bye to you this afternoon at any time convenient to you.

Copy of D. O. letter No. 2, dated the 3rd November, 1924, from the Rajadhiraj Sahab of Shahpura to Honble. Mr. R. E. Holland, C.S.I., C.I.E., Agent to the Governor-General in Rajputana, Mount Abu.

I am glad to inform you that I returned here last evening from Udaipur, after termination of the prescribed period.

Through your strong sense of justice and unflinching protection of the weak against the strong, the ceremony was duly performed on Friday evening, the 31st October, though not without a fresh objection being raised. Though it was absolutely against the standing practice, it was objected this time that I, instead of doing both Nazar and Nachhrawal, did only Nazar, at the time when His Highness the Maharana Sahab alighted from the motor. The Shahpura vakil was asked to submit a written statement. But on the production of reply the groundless nature of the objection seems to have been realised. Thus far no substantial objection seems to have marred the success of the present visit. Though it is not my object to criticise the actions of His Highness the Maharana Sahab derogatory to me and subversive of my ancient rights, I simply mention it for your information that His Highness the Maharana Sahab, this time, did not give Itar to me at the ceremony of Itar and Pan. Thus latches are made in the established ceremonials, and are cited as precedents on future occasions to disprove our rights and privileges, dating back to centuries. I do not want to make this omission the basis of the quarrel, but simply bring it to your kind notice as an instance of the ways in which His Highness the Maharana Sahab tramples on our rights.

Trusting this will find you in the enjoyment of an excellent health.

APPENDIX V.

*Letter from Rajadhiraj of Shahpura to the Resident in Mewar, dated
the 3rd of December, 1926.*

Copy of D. O. letter No. 428, dated the 3rd December, 1926, from Rajkumar Umaid Singhji, Musaheb Ala, Shahpura, to Lt.-Col. G. D. Ogilvie, C.I.E., I.A., Resident in Mewar.

I am glad to inform you that the visit of the Rajadhiraj Saheb to Udaipur passed off without any incident that might cause displeasure to His Highness the Maharana Saheb. Without any idea of invoking official aid, I think it is my duty to inform you that there are a few points which conflict with the ancient usage and custom, and which, if continued to be urged by Mewar Darbar, might compel us, in future, to request you to take official notice of the acts and omissions which I detail below for your information only :—

To begin with, His Highness the Maharana Saheb has not given *Itar* to the Rajadhiraj Saheb at the time of SEEKH ceremony since 1924. Your kind attention was invited to the omission in giving *Itar* in the year 1924 (*vide* my letter dated the 1st November, 1924—Camp Udaipur). This year again His Highness the Maharana Saheb did not give *Itar* to the Rajadhiraj Saheb at the SEEKH CEREMONY. As mentioned in my letter referred to above, we do not mind omission proceeding from His Highness the Maharana Saheb attributing them to accident or omission, but if the omission is continued from year to year in respect of a particular item of ceremonial, one is naturally led to think the cause of such recurring omission. Looking at the origin of this omission, it appears that it started from the year 1924 when His Highness the Maharana Saheb was pleased to perform the Seekh Ceremony on the advice of Political Officers against his orders of 19th November, 1920 (regarding the withholding the performance of Seekh ceremony), which shows that the omission is due to displeasure at performing SEEKH Ceremony against his desire as expressed in his order referred to above, which has not yet been officially withdrawn. Thus the intention and nature of the omission in *Itar* giving stands revealed which alone has prompted me to bring the matter to your kind notice this year again to guard against the creation of precedents on the basis of such omissions which frequently happens in Mewar State.

2. Against all previous practice, this year the Shahpura Vakil was asked to offer the arms of our Jamiat for inspection. We are not afraid of inspection. In fact, our horses and arms are superior to those of any Jamiats of Mewar Sardars. But the orders of inspection being against previous custom and usage, the Shahpura vakil asked for a written order, which was not given, and the demand was not pressed. We are ready to prove that the arms of the jamiat of any Mewar Sardar are not inspected in the present, nor inspection was ever done in the past. Similarly objections are raised against men on the score of caste, and against horses on the score of height. This is not done in the case of the Jamiat of other Sardars, nor are there any standing rules in Mewar to regulate these matters. In the absence of any rule the objections can be raised in respect of anything according to the personal ideas of the officer concerned. We are ready to render service in the terms of the decision of the Government of India in Mewar-Shahpura Service case (1903) according to the general usage of Mewar applicable to other Jagirdars who are in the same position as the Rajadhiraj (*vide* para. 4 of the decision).

3. There is one point more which deserves your kind consideration. The Jamiats of other Sardars remain with their Sardars either at Udaipur or with His Highness the Maharana Sahib whenever the Sardars are required to accompany His Highness to any other place, whereas the Jamiat of Shahpura is generally posted in the district. We have been carrying out these orders without any demur, but we cannot help feeling that Shahpura Jamiat is alone singled out for the district (evidently for no usual purpose) where it has to undergo various difficulties in the way of accommodation and supplies. We do not ask for easy jobs, but expect a treatment which is on a level with that meted out to the Jamiats of the other Sardars.

In the end I would beg leave to repeat that these lines are not intended for official action, but just for your information. We are trying to work as smoothly and quietly with Mewar Darbar as possible, and do not intend to request you for taking any official steps unless the circumstances of any particular case compel us to refer the matter to you for official action.

APPENDIX W.

Letter from Rajadhiraj of Shahpura to H. H. the Maharana Sahib of Udaipur dated the 5th of November, 1936.

Translation of the letter presented to H. H. Maharana Sahib, Udaipur, by
Raja Dhiraj Sahib of Shahpura, dated 6th November, 1936.

(After usual compliments.)

I have the honour of belonging to the illustrious house of Your Highness, which is considered the Sun of Hindu glory and this honour shall exist as long as Shahpura exists. This honour has been enjoyed since the foundation of Shahpura. The houses of Banswara, Partapgarh and Dongarpur, though separated their connection from Mewar house, yet enjoy the glory associated with Mewar House.

Kachola came under my possession through Mewar. It is useless to discuss how and when Kachola Pargana was bestowed on my ancestors. The present position is what it is for our practical purposes. I have explained to Your Highness the difficulties and derogatory position which affects my position *vis-à-vis* feudatory relationship with the British Crown. Till now no solution of these difficulties appears in view. 'The solution' of this difficult and intricate problem lies entirely in Your Highness' hand. Being unsuccessful in improving the present unsatisfactory position I have resolved finally to surrender back to Your Highness the Pargana of Kachola and I hereby relinquish the same. I hope Your Highness will forgive me for any thing said or done in connection with Kachola and I hope Your Highness will continue to be kinder to me than before. I shall not be failing in the affectionate relationship with Your Highness as my fore-fathers did.

APPENDIX X.

Letter from Rajadhiraj of Shahpura to the Resident at Jaipur, dated the 21st of November, 1936.

No. 456.

21st November, 1936.

Dear Col. Wightwick,

I am taking the liberty of addressing you once again on the question of the relationship subsisting between the Mewar Darbar and Shahpura. I would not have referred to this question again just now, but for the fact that in the changing circumstances of India, with the Federal Government soon to be established, I feel convinced that the interests of Shahpura will suffer greatly unless the question is settled definitely at any early date.

I gratefully appreciate the kindness and sympathy shown by the Political officers and by the Government of India from time to time in safeguarding the legitimate interests of Shahpura against the claims and attempted encroachments of Mewar. But despite that benevolent attitude and the kindly interest evinced in the affairs of my State by the Government of India, the position, as it exists today, is derogatory to Shahpura and humiliating to its Ruler.

The claims of the Mewar Darbar are said to be based on the fact that the Ruler of Shahpura State also holds the Jagir of Kachhola, I am undoubtedly a feudatory of Mewar. But I may point out that this position is not an unusual one in the case of other States also. The State of Kapurthala owns a Taluqadari in Oudh. Till recently the State of Bikaner held an estate in Hyderabad Deccan. But these facts have never been held to derogate from the sovereign position of these Rulers in their own territory and did not affect their relationship with the Government of India. In my case, however, the dual character of my position, as the Ruler of my own State, recognized as such by the Government of India and indeed even by the Mewar Darbar, and as a Jagirdar of Kachhola, has been so utilized as to affect the status of the Shahpura State and my own dignity as its Ruler. The Government of India have been good enough to hold that "as the Chief of Shahpura" the Rajadhiraj has no connection with Mewar at all and is a Ruling Chief in his own right. (*Vide* copy of letter No. 198, dated 8th of October, 1903, from the Political Agent, Haraoti and Tonk to the Rajadhiraj of Shahpura). In spite of the clear distinction laid down and so emphatically insisted upon therein by the Government of India, the position of my State and myself as its Ruler has suffered greatly as a result of the two positions being continually mixed up by the Mewar Darbar.

I may be permitted to invite your kind attention to a few points out of a long list of grievances wherein the position of Shahpura was seriously jeopardised on the objection of Mewar Darbar.

(1) Designation of the Chief Executive head of the State from 'Dewan' to 'Kamdar'.

(2) Designation of Shahpura from 'Riyasat' or 'Raj' to 'Chiefship' or 'Ilaga'. Objections under this head continued to be raised even after the grant of the Status of State to Shahpura by the Government of India in 1925.

(3) The interference of Mewar Darbar into the right of succession to Shahpura Gadi.

(4) Enhancement of Status and grant of salute and

(5) Admission to the Chamber of Princes.

There is no official correspondence in support of points No. 4 and 5 but it is my firm conviction that nothing could have stood in the way of the grant of these privileges except the opposition of the Mewar Darbar.

I feel convinced that the tenure of Kachhola is the only objection that is urged against the legitimate claims of my State and against its Izzat and dignity. I have, therefore, reluctantly come to the conclusion that the only course open to me is to surrender and relinquish the Jagir of Kachhola to the Udaipur Darbar. It will, I hope, be appreciated that this decision has not been reached by me without the most serious consideration; specially as Kachhola is not a gift from Mewar Darbar, but a precious souvenir purchased with the blood of my ancestors and at immense sacrifice with men and money for several generations.

I may be permitted to add here that Kachhola Jagir has been yielding an annual income of Rupees 50,469 (average of last five years) even in this slump period of financial stringency, while the average annual income realized during 1910-11 to 1914-15 was Rs. 57,609.

I leave it for the consideration of the benign Government of India to gauge the extent of derogation and bitter humiliation heaped upon me incessantly which has ultimately provoked me to make such an immense sacrifice.

The decision to relinquish it has, therefore, been taken only with the greatest reluctance. But I feel that as its possession has become a constant source of indignity to me in spite of the benevolent decision of the Government of India, I have no other course open than to give it up to the Mewar Darbar, and accordingly I submitted a letter to His Highness the Maharana Sahib, on 6th November, 1936, stating the derogatory position as it exists today with an intimation of my desire to relinquish the Kachhola Pargana. I took leave of His Highness to attend to my important work of Federation on the understanding that I shall return to Udaipur for the remaining period on the occasion of His Highness' auspicious birth day.

I would, therefore, request you kindly to take the earliest possible steps for the Mewar Darbar to give effect to the relinquishment of the Jagir by me.

I feel confident that this heavy sacrifice which I am constrained to make for the sake of my position as a Ruling Chief, will clear the difficulties which in spite of the Government of India's decision of 1903, quoted above have been assumed to exist in the duality of my status.

I trust that the benign British Government will now be in a position to consider favourably my request for due recognition of the position of Shahpura as a separate and independent State under the suzerainty of the Crown, divested of all the difficulties arising from an alleged feudatory position to any Darbar.

Yours sincerely,

(Sd.) UMAID SINGH.

Lt.-Col. H. M. Wightwick, I. A.

APPENDIX Y.

Letter of the Resident at Jaipur to Rajadhiraj of Shahpura, dated the 24th of December, 1936.

RESIDENT, JAIPUR,
No. 341-P/9-24/S-R.

JAIPUR RESIDENCY.
24th December, 1936.

MY DEAR RAJA SAHEB,

Will you please refer to your letter No. 456, dated the 21st November, 1936?

2. I should be grateful if you would kindly let me know for the information of the Agent to the Governor-General exactly what the Jagir of Kachola amounts to, and what Jagirs and Muafis in it, other than those granted by the Mewar Darbar itself previous to the Kachola being made over to Shahpura, have been granted by you and your predecessors and whether you are prepared to grant concessions to such Jagirdars and Muafidars elsewhere in the State. The Mewar Darbar hold that according to ancient customs and laws of the Mewar State they will consider all Jagirs and Muafis granted in Kachola by you and your ancestors null and void.

3. Will you kindly also let me know whether I am correct in assuming that the decision to relinquish the Pargana of Kachola is made on your behalf as well as on that of your heirs and successors ?

Yours sincerely,
(Sd.) H. M. WIGHTWICK.

To

Rajadhiraj Umaid Singhji,
Raja of Shahpura.

APPENDIX Z.

*Letter of Rajadhiraj of Shahpura to the Resident at Jaipur,
dated the 31st of March, 1938.*

No. 1132/304-B.

The Palace,
Shahpura,
Rajputana.
31st March, 1938.

Reference :—Letter No. 341-P/9-24/S-R. dated 24th December, 1936, from
Col. H. M. Wightwick, Resident, Jaipur.

The problem of problems for me is : “How best I,—as Ruler of Shahpura—can avoid the indignities and humiliations which are incidental to my holding Kachhola from Udaipur”, for they entirely compromise my former position and have, indeed, blighted my life for many years past. In desperation I had to write to your predecessor my letter No. 456 of 21st November, 1936 (*vide* Appendix 1). This letter elicited questions (*vide* Col. Wightwick's letter No. 341, dated 24th December, 1936—copy attached Appendix 2), to which I had framed replies but did not send the letter. My expectation was that as the anguish of my soul had been appreciated, human sympathy may suggest a salve without any solution proposed by me. Such a solution would necessarily have to be supported by argumentation for which I am most anxious to avoid polemics.

2. Recently, I have had the privilege of a personal talk on 20th January of this year with the Hon'ble the Resident in Rajputana and the impression I formed at this interview was that my expectant silence had lent itself to the interpretation that I was inclined to be obdurate and recalcitrant.

3. I hasten to assure you—and through you the Hon'ble the Resident—that nothing is farther from my thoughts than to depart by a hair's breadth from the spirit of the orders of 1903 by which the sympathetic Paramount Power did a great deal to maintain the Dignity and Izzat of my House as one of “the feudatories of the Empire”. (*vide* letter No. 198, dated 8th October, 1903, from the Political Agent Haraoti and Tonk, to the Rajadhiraj of Shahpura—copy attached, Appendix 3).

4. My reticence has been entirely due to the fact that the spirit of that Award has not been observed in practice by the Illustrious Darbar from whom, as a result of involved historical events, I hold the pargana of Kachhola.

There has been no inclination to pay any regard to “the peculiar position of the Rajadhiraj” and the “preponderate weight of his relations with the Government of India” has been consistently reduced to nullity. It were too long to detail the facts which unquestionably establish these statements and as I am anxious to obviate further unpleasantness between myself and the Udaipur Darbar, I beg that I may not again be put to the proof of the statements which I have made with a full sense of my responsibility.

5. That I have suffered intolerable humiliations may be held amply proved by the heroic sacrifice I had offered to make in my letter of 21st November, 1936, above referred to.

6. At present, in my indescribable distress I am content to crave the sympathy of yourself and of the Hon'ble the Resident in Rajputana and I beg you

both, with your intimate knowledge of Rajput spirit, to save me from further indignities which not only touch my pride of birth and race in its most vital part but have actually shattered my health.

7. And so appealing to your magnanimity, I pray that the first step that you may be persuaded to take may be to rehabilitate my Izzat by undoing the shattering effect of certain orders probably occasioned by the dubious relation in which I stand to Udaipur Darbar. I am referring to the prohibition imposed upon the use of the correct appellation for my chief functionary. It has been ordered that he must be called Kamdar and not Dewan and what is worse, my State is to be designated as "ILLAQA" and not as "RAJ (*vide* Appendices 4 to 10).

8. The history of these devastating orders would show that even though they do not concern Kachhola and concern Shahpura they have yet resulted from the representations of Udaipur. Thus my designation of Rajadhiraj has lost all meaning and my status of a "feudatory of the Empire" has been completely destroyed. Other results have followed from the inveterate opposition of Udaipur which if undone, will go a long way to salve my wounds.

9. In the first paragraph I have referred to the reply I had framed to Col. Wightwick's enquiry. I enclose it now in case it may help to advance the solution of the problem as between Udaipur and Shahpura (*vide* Appendix 11).

The main purpose of this letter, however, is to beg that I may be spared a double doze of Humiliations. I ask this more earnestly as although orders regarding 'kamdar' and 'Illqa' come from the Government, they did not pass them *suo motto*. I am convinced that these orders which lower the status of Shahpura and are, if I may be permitted to say so, inconsistent with the various observations concerning Shahpura occurring in the Political Agent, Haraoti and Tonk's letter No. 198 of 8th October, 1903, resulted from the bitter antagonism of Udaipur towards my House.

10. Having said all this, I throw myself on your consideration and that of the Hon'ble the Resident in respect of both of the Kachhola problem and the other more vital problem created by the humiliation which the Rajadhiraj suffers in his original status as the Ruler Shahpura so derogatory to the position of a House as old as the History of Rajputana and to a political entity which has, for over a century, flourished under the aegis of the British Crown.

Much hoping to evoke the heartfelt sympathy of yourself and the Hon'ble the Resident in Rajputana.

To,

J. H. Thompson, Esquire, I. C. S.,

Resident at Jaipur,

Jaipur,

APPENDIX AA.

Draft of the letter written by the Rajadhiraj of Shahpura for the Resident at Jaipur.

Will you please refer to your D. O. letter No. 341-P/9-24/S.R., dated the 24th December, 1936.

2. I have been very anxious to reply briefly to this letter, but have not found it possible to restrict the length of my reply, as there arise several issues for consideration, and they require to be adequately elucidated to enable the Government of India to pass their final orders after balancing all the considerations involved.

3. Before developing the proposition adumbrated in my previous letter (No. 456 of 21st November, 1936), I would answer, for the information of the Hon'ble the Agent to the Governor-General, the question which you have asked in your letter under reply.

4. The first question which comprises two subsidiary ones is as follows :—

“ Exactly what the jagir of Kachhola amounts to ? And the sub-questions are :—

(a) “ What jagirs and Muafis in it, other than those granted by the Mewar Darbar itself previous to Kachhola being made over to Shahpura, have been granted by me and my predecessors,” and

(b) “ Whether I am prepared to grant concessions to such jagirdars and Muafidars elsewhere in the State ?”

5. Though the subsidiary questions suggest that the intention of the main question is to enquire what the annual income of Kachhola is, I can hardly believe that this was the whole intention of the question, specially as the question is already answered on page 5 of my letter No. 456 of 21st November, 1936.

In case it was, I would say that the average of the last five years' income is Rs. 58,700.

6. As regards subsidiary question (a) the total of the jagirs and Muafis is approximately Rs. 28,350 as detailed in the schedule annexed hereto.

7. If my original proposition had been accepted by the Mewar Darbar, even then it would not have been fair to treat the grants of jagirs by myself and my ancestors as subject to resumption confiscation or cancellation for the obvious reason that Kachhola was not confiscated by the Mewar Darbar for any default on my part, but was relinquished by me voluntarily. When all my attempts at arriving at an amicable settlement of the question of commutation of personal service into enhanced cash tribute had proved abortive, I approached His Highness the Maharana Saheb, Udaipur with the hope of realization of my cherished desire. But His Highness the Maharana Saheb could not appreciate my view point.

I may point out here that the necessities which led to the establishment of feudatory jagirdars in Mewar were almost identical and equally insistent with me and my ancestors in Kachhola Pargana which forced them to keep the institution of feudalism alive by making suitable grants and thus ensuring the efficient discharge of duties entrusted by Mewar to them.

In this connection I am, however, bound to point out that if the feudal service upon exacting which from the holder of Kachhola the Mewar Darbar has been so insistent, is a matter of vital importance to them, they will have themselves to make similar grant—probably grants of a higher value—to induce the jagirdars of Kachhola to render the desired service.

At all events, if my original proposition had been accepted, then obviously I would have been under no obligation whatever to provide, outside Kachhola for the grantees concerned, because as Ruler of Shahpura, I had absolutely no concern with exaction of service from them which were exacted by me to meet exigencies of war, etc., occurring in Mewar. Since my relation with the Mewar Darbar would cease to function in case my original proposition had been accepted, I feel sure that the jagirdar in Kachhola would have, *ipso facto* ceased to bear any relation to me and it was for the Mewar Darbar to accommodate all those jagirdars after the lapse of Kachhola.

8. Your second question is whether the proposal contained in my last letter was made on my behalf as well as on that of my heirs and successors ?

9. It is partly this question and partly my anxiety of the final settlement of the case between me and the Mewar Darbar which are going to make this letter longer than I had intended it to be, and to induce me to put forward for the sympathetic consideration of yourself, the Honble the Agent to the Governor-General, and, if need be, the Paramount Power, certain alternative propositions which would, I hope, be found to avoid all difficulties and to render the acceptance of my fundamental request more easily practicable.

10. My honest reply to the question you have asked me can only be that my proposal to relinquish Kachhola was made on behalf of myself, my heirs and successors.

It is perhaps not necessary for me to say that I believe I am entitled to make such proposal on my own initiative. In other words, that the law of Entail does not apply. I am fortified in this opinion by the fact that ever so many treaties between the Paramount Power (to whom I had addressed my prayer) and the Rulers of States were made by the Rulers (some of whom were themselves minors), in respect of every kind of their possessions, on behalf of themselves, their heirs and successors.

Nor do I think that it is necessary for me in this matter to consult the wishes of my heirs and successors. If it were, I should be entirely prevented from entering the Federation which I have every intention of doing, and I shall do so by signing an Instrument of Accession in Clause 7, of which I shall have to make "declarations for myself, my heirs and successor" on my own responsibility.

11. Personally I have no reason to think that my son, when he himself becomes the Ruler of Shahpura, would have less regard for the dignity of his position, and less respect for the tradition of his family than his father has or his grandfather had. Until he gets into that position he cannot very well appreciate the indignities and humiliations to which the Rulers of Shahpura have been subjected in consequence of holding Kachhola. The Mewar Darbar have forgotten the fact that the Udaipur and Shahpura families are collateral, descended from a common ancestor and that, therefore, Kachhola is Shahpura's family portion. This fact has not sufficed to induce the Mewar Darbar to treat the holder of Kachhola, who is also the Ruler of Shahpura, as a member of the Family and, therefore, exempt, in ordinary times, from the Service that is usually exacted from mere jagirdars.

12. But though, if I may be pradoned for being absolutely frank, I do not admit that it is necessary for me to consult my son or to consider his wishes as a Ruler of Shahpura which he himself cannot anticipate at present, I am willing, in his interest, to modify my proposal as to the relinquishment of Kachhola.

13. We start on the basis that I am personally not willing to be treated as a feudatory of Udaipur, specially as in Federation I would, like Udaipur itself, be one of the federating units. In federation, I think, the continuance of a feudatory status would be anti-federal. I feel sure that His Majesty the King-Emperor himself would, under Section 147 of the Government of India Act of 1935, be graciously pleased to remit the tribute I am paying to him, so also would the payment of Rs. 3,200 I have so far been making to Udaipur, be prabably remitted, under the same section, being anti-federal.

14. But having regard to the possibility that my son may hold other views, when he succeeded me, than I do at present, I submit for consideration the following alternative propositions :—

- (1) That if the Paramount Power themselves desire that the link between Udaipur and Shahpura, represented by Kachhola, should continue to exist, they may be pleased to order that my son shall be the jagirdar of Kachhola and render the service that is required of its holder by the orders of 1903.
- (2) Should this position, in the opinion of the Supreme Government, not provide a satisfactory solution of the problem, I would ask that they may be pleased to obtain for me, from the Udaipur Darbar, the lease, in perpetuity, of Kachhola for an annual payment of Rs. 50,000, thus placing the relations of Udaipur and Shahpura on the footing of a Lessor and Lessee. Such an arrangement would mean a definite financial gain to the Mewar Darbar.

15. I earnestly pray that in consideration of the sacred tie which binds me to the Crown, the benign Government may be moved to place me and my House under eternal obligation by ordering the acceptance of either of the above two propositions.

With much consideration, I beg to subscribe myself.

APPENDIX BB.

Translation of the Hindi letter of the Rajadhiraj of Shahpura to H. H. the Maharana of Udaipur, dated the 28th of July, 1938.

Translation of the letter of withdrawal of the letter dated the 5th November, 1936.

28th July, 1938.

Usual compliments :—

May I beg to invite Your Highness' kind reference to my letter of the 5th November, 1936 presented to Your Highness regarding Kachhola Jagir.

In that letter while voicing my abiding sense of loyalty and devotion to the illustrious House of Mewar and giving expression to my sentiments of honour and glory for belonging to a younger branch of that illustrious House, I set forth my unswerving determination to cherish for ever the affectionate tie of blood relationship with Your Highness in the way my forefathers did. I well know that the possession of Kachhola Jagir was a living token of that tie. Your Highness can, therefore, realize the anguish of my soul which compelled me to part with that token of relationship.

It seems to me, from the Resident at Jaipur's letter No. 341-P/9-24/S-R dated the 24th December, 1936 that Your Highness has bestowed a kind, sympathetic and far-sighted consideration upon the whole question and has looked upon the effect, my offer of relinquishment would have on the interest of my heirs and successors in proper perspective.

It appears that Your Highness is, in the innate magnanimity and benevolence of Your Highness' heart reluctant to deprive the future generations of Shahpura of their possession of a token which bespeaks of the relationship of the two houses of Mewar and Shahpura and keeps ever green the sacrifices made by Shahpura in bygone days (the battle of Ujjain being an instance in point).

The fore-sight and magnanimity disclosed by the above mentioned considerations have changed the trend of my thoughts and the nature of my feelings and they have brought the realization home to me that the end of my long-drawn-out difficulties is in sight and that I shall be well advised to withdraw my offer of relinquishment, having full faith that the gracious consideration of Your Highness which has entertained an affectionate regard for the future generations of Shahpura will no doubt help the solution of the difficulties referred to in the correspondence in due course.

In view of the above mentioned considerations I hereby withdraw my letter of relinquishment of Kachhola Jagir with the hope that this action of mine will meet with Your Highness' kind appreciation. This withdrawal of mine is complete and final and I hope it will receive Your Highness' blessings.

APPENDIX CC.

*Letter of the Rajadhiraj of Shahpura to the Resident at Jaipur,
dated the 29th of July, 1938.*

Blue Castle,

Ajmer.

29th July, 1938.

DEAR MR. THOMPSON,

Bhup Singhji has returned and I have sent my son to Udaipur with the Arji to present it personally to His Highness Maharana Sahib.

I am here in enclosing a copy of the translation of the Hindi Arji for your information. On his return I will let you know more in detail.

Yours sincerely,

(Sd.) UMAID SINGH.

To

J. H. Thompson Esqr., I. C. S ,

Resident at Jaipur,

Jaipur.

APPENDIX DD.

*Letter of the Resident at Jaipur to the Rajadhiraj of Shahpura,
dated the 21st September, 1938.*

Resident, Jaipur.

Confidential.

D. O. No. 734-P/1275-36.

Jaipur Residency.
The 21st September, 1938.

Relinquishment of the Kachola Jagir.

MY DEAR RAJA SAHIB,

In continuation of my telegram No. 732-P dated 20th September, 1938, I am desired to advise you that as regards the question raised by your Pradhan on 10th September you should now decide your own line of action in view of the fact that, as he informed Mr. Lothian during his recent visit to Udaipur, His Highness the Maharana considers that Kachola Jagir has already been surrendered and that his action in accepting your letter of surrender after having warned you against it was tantamount to acceptance of the surrender.

Yours sincerely,
(Sd.) J. H. THOMPSON.
21st September, 1938..

To

Rajadhiraj Umed Singhji,
Raja of Shahpura State,
Shahpura-Raj.

APPENDIX EE.

*Telegram from the Rajadhiraj of Shahpura to H. H. the Maharana Saheb
of Udaipur, dated the 26th of September, 1938.*

EXPRESS.

To

His Highness Maharana Saheb,
Udaipur.

Kindly order despatch of usual Parwana for my personal service attendance
am ready to attend anxiously awaiting Your Highness orders by wire.

Umaid Singh.

for H. H. Rajadhiraj Umaid Singhji,
26th Septr., 1938.

APPENDIX FF.

*Telegram from the Rajadhiraj of Shahpura to the Musahebala at Udaipur,
dated the 26th of September, 1938.*

To

Musaheb Ala,
Udaipur.

Waiting for usual Parwana for personal service attendance am ready to attend
have requested His Highness separately.

Rajadhiraj.

for H. H. Rajadhiraj Saheb,
26th Sept., 1938.

APPENDIX GG.

*Telegram from the Rajadhiraj of Shahpura to the Resident at Udaipur,
dated the 26th of September, 1938.*

To

Resident,
Udaipur.

I have today wired to His Highness Maharana Sahab as follows begins kindly order despatch of usual Parwana for my personal service attendance am ready to attend anxiously awaiting Your Highness orders by wire ends have informed Musahebala of the same

Rajadhiraj.

for Rajadhiraj Sahab,
26th Sept., 1938.

APPENDIX HH.

*Telegram from the Rajadhiraj of Shahpura to the Resident at Jaipur,
dated the 26th of September, 1938.*

To

Resident,
Jaipur.

I have today wired to His Highness Maharana Sahab Udaipur as follows
begins kindly order despatch of usual Parwana for my personal service attendance
am ready to attend anxiously awaiting Your Highness orders by wire ends have
informed Musahebala of the same.

Rajadhiraj.

For H. H. the Rajadhiraj.

26th September, 1938.

APPENDIX II.

*Telegram from Musahebala of Udaipur to the Rajadhiraj of Shahpura,
dated the 26th of September, 1938.*

To

Rajadhiraj.

Shahpura Raj.

Your telegram as you have submitted application to surrender the putta
parwana has not been sent.

Musahebala.

APPENDIX JJ.

Telegram from the Rajadhiraj of Shahpura to the Musahabala and the Resident at Udaipur, dated the 1st of October, 1938.

Re Kachola jagir I have already withdrawn its surrender which has never been completed stop So far jagir has inspite of so called surrender remained in my possession stop I dont consider myself bound by that surrender stop My son who in ordinary case should succeed to it as he would to my state absolutely refuses to be bound by it stop Representation will be made to proper authorities stop With regard to Kachola I am willing to recognize and perform all obligations am informing Resident Jaipur accordingly.

Rajadhiraj.

B. L. Mathur—for Rajadhiraj Sahib Shahpura, Blue Castle, Ajmer.

1st October, 1938.

APPENDIX KK.

Telegram from the Rajadhiraj of Shahpura to H. H. the Maharana Saheb of Udaipur, dated the 1st of October, 1938.

Re Kachola jagir I have already withdrawn its surrender which has never been completed stop So far jagir has inspite of so called surrender remained in my possession stop I dont consider myself bound by that surrender stop My son who in ordinary case should succeed to it as he would to my State absolutely refuses to be bound by it stop Representation will be made to proper authorities stop With regard to Kachola I am willing to recognize and perform all my obligations am informing Resident Jaipur accordingly.

Umaidsingh.

B. L. Mathur for Rajadhiraj Sahib Shahpura, Blue Castle, Ajmer.

1st October, 1938.

APPENDIX LL.

*Telegram from the Rajadhiraj of Shahpura to the Resident at Jaipur,
dated the 1st of October, 1938.*

Please refer my wire of twentysixth September to Maharana sahib Udaipur-
stop Following reply received same day begins your Telegram as you have submitted
application to surrender the Patta Parwana has not been sent Musahibala stop.
Have sent today following Telegrams to His Highness Maharana sahib Musahibala
and Resident Udaipur begins Re Kachola jagir I have already withdrawn its-
surrender which has never been completed stop So far jagir has inspite of so called
surrender remained in my possession stop I dont consider myself bound by that
surrender stop My son who in ordinary case should succeed to it as he would to
my state absolutely refuses to be bound by it stop Representation will be made to
proper authorities stop With regard to Kachola I am willing to recognize and perform
all my obligations ends.

Rajadhiraj.

B. L. Mathur for Rajadhiraj Sahib, Shahpura, Blue Castle, Ajmer.

1st October, 1938.

APPENDIX MM.

*Receipt for Tribute, dated the 20th of December, 1936, granted by the
Mewar Darbar.*

No. 1008

Shri Eklingji.

Shri Ramji Signed Illegible.

Form for payment of Money into Mewar Treasury signed by the Treasurer.
Sambat 1993 Magar Sudi 7th dated 20th December, 1936.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of the head under budget, khata or deposit.	Amount.		Remarks.
				Figures.	In words.	
Faujdar Kamdar, Shahpura.	Chhatund for Syalu.	Syalu Magsar Sudi 15 Sambat 1993.	On account of Chhatund Rs. 1,501.	Rs. 1,501.	Fifteen hundred and one—Chittori.	

Rs. 1,501 Total

Name of Depositor

(Sd.) Bhura Lal Vakil, Shahpura.

Rs. 1,501—In words Fifteen hundred and one—Rokar Pana 19593—Rojnama
Pana 452 deposited.

Paid by Bhura Lal Sambat 1993 Magsar Sud—Dated 20-12-1936.

Signature of Treasurer

Signed Illegible.

APPENDIX NN.

*Receipt for Tribute dated the 22nd of June, 1937, granted by the
Mewar Darbar.*

No. 2651

Shri Eklingji

Shri Ramji Signed illegible.

Form for payment of money in the Mewar Treasury, signed by the Treasury Officer.
Sambat 1993, Jeth Sudi 14th, dated 22nd June, 1937 A. D.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of the head under budget, khata deposit.	Amount.		Remarks.
				Figures.	In words.	
Faujdar Kamdaran, Bhura Lal Shah- pura.	Sambat 1993, J e t h Sudi 15.	Sambat 1993.	On account of Chatund Rs. 1,501.	Rs. 1,501.	Fifteen hundred and one.	

Signature of depositor,

(Sd.) BHURA LAL VAKIL.

Rs. 1,501—In words fifteen hundred and one—Rokar Pana 467—Rojnama
Pana 1035 deposited.

Paid by Bhura Lal Vakil, Sambat 1993, Jeth Sudi 14th, dated 22nd June, 1933.

Signature of Khazanchi,

(Sd.) Illegible.

APPENDIX OO.

*Receipt for Tribute dated the 17th of December, 1937, granted by the
Mewar Darbar.*

No. 1314

Shri Eklingji

Shri Ramji Signed Illegible.

Form for payment of Money into Mewar Treasury, signed by the Treasurer,
Sambat 1994, Magsar Sud 15th, dated 17th December, 1937.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of the head under budget khata or deposit.	Amount.		Remarks.
				Figures.	In words.	
Faujdar Kamdar, Shah- pura.	Chhaund for Syal u 1994.	1994.	On account of Chhaund Rs. 1,501.	Rs. 1,501.	Fifteen hundred and one Chittori.	

Total Rs. 1,501.

Signature of depositor.

(Sd.) Ganeshi Lal Chittoria
Nayab Vakil, Shahpura.

Rs. 1,501—In words Fifteen hundred and one—Rokar Pana 224—Rojnama
pana 477.

Paid by Ganeshi Lal Chittoria, Sambat 1994, Magsar Sud 15th, dated
17th December, 1937.

Signature of Treasurer,
(Sd.) Illegible.

APPENDIX PP.

*Receipt for Tribute dated the 10th of June, 1938, granted
by the Mewar Darbar.*

No. 501

Shri Eklingji

Shri Ramji Signed illegible

Form for payment of money into Mewar Treasury signed by the Treasurer.
Sambat 1994 Jeth Sudi 13th dated 10th June, 1938.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of head under budget, Khata or deposit.	Amount.		Remarks.
				Figures.	In words.	
Faujdar Kamdar Shahpura.	On account of Chhatund.	Chhatund Unalu Sam- bat 1994.	On account of Chhatund Rs. 1,501.	Rs. 1,501.	Fifteen hundred and one Chittori.	

Total Rs. 1,501

Name of the depositor

(Sd.) GANESHI LAL CHITORIYA,

Nayab Vakil, Shahpura.

Rs. 1,501—In words fifteen hundred and one—Rokar Pana—Rojnama
Pana 1153 deposited.

Paid by Ganeshi Lal, Sambat 1994 Jeth Sudi 13th dated 10th June, 1938.

Signature of Treasurer,

(Sd.) AMBA LAL BABEL.

APPENDIX QQ.

*Letter from H. H. the Maharana of Udaipur to Raja Ran Singhji
of Shahpura, dated the 30 of October, 1772.*

From,

H. H. Maharana Arsiji,

To,

Raja Ram Singhji,

(After the usual preface).

Let my regards be conveyed to you. I received your letter and knew its contents. I am not so foolish as to tell you one thing and do another. If Agraji Mehta has posted men (to your villages). Rest assured on my behalf that he will be warned and that the men will be re-called. As regards the tax on villages Agra Mehta will be ordered to hand over villages for tax (Lagat). Your words have the force of order with us. Why should you doubt my sincerity for a trifling matter. My words and faith in you is the same as ever. Have no doubts.

Endorsement on the above in Maharana's own hand-writing.

"Agraji has committed a great mistake, that Patta is granted to you in lieu of Mund Katai. Friday, Kartic Sudi 5th, Sambat 1829=30 October, 1772.

APPENDIX RR.

*Letter of the Resident of Mewar to the Rajadhiraj of Shahpura,
dated the 25th of September, 1934.*

MEWAR RESIDENCY.

D. O. No. 320-C. B./165/34.

The Residency
Udaipur,
Rajputana.
The 25th September, 1934.

Commutation of service into cash payment.

My dear Rajadhiraj,

Please refer to the correspondence ending with your demi-official letter-
No. 644/304, dated the 17th September, 1934, on the above subject.

2. The Mewar Darbar have now agreed to your request to commute your
Jagir contingent into cash payment from the current year and the amount of
such annual cash commutation being Rs. 6,310 as shown below :—

						Rs.	as.	p.
	Annual commutation on Rs. 34,592 at the rate of Rs. 192 per							
Rs. 1,000.	...	...	...	...	...	6,642	0	0
	Deduct 5% concession on Rs. 6,642 for Rajadhiraj's higher status					332	0	0
	Net amount to be paid every year	...	...		..	6,310	0	0

3. As regards your personal service to His Highness the Maharana the rule
fixed by the Government of India in 1903, namely one month's attendance every
other year, is of course still in force and unless the Mewar Darbar agree to any
change must continue to be adhered to.

Yours sincerely,
(Sd.) W. A. M. Garstin.

To

Rajadhiraj Umaid Singhji,
Raja of Shahpura, in Rajputana.

APPENDIX SS.

*Letter of the Rajadhiraj of Shahpura to the Resident in Mewar,
dated the 27th of September, 1934.*

D. O. No. 656/304,

27th September, 1934.

Commutation of service into cash payment.

Dear Col. Garstin,

Many thanks for your kind D. O. letter No. 320—C. B./165/34, dated the 25th September, 1934, and for the trouble taken by you in the matter.

I presume the sum of Rs. 6,310-0-0 being the amount of cash commutation is payable to the Mewar Darbar in two equal half-yearly instalments. In case my presumption is incorrect please let me know.

Yours sincerely.

To

Lt.-Col. W. A. M. Garstin, C. B. E., I. A.,
Resident in Mewar,
Udaipur.

APPENDIX TT.

*Letter of the Resident at Udaipur, dated the 29th of September, 1934,
to the Rajadhiraj of Shahpura.*

MEWAR RESIDENCY.

D. O. No. 325-C.B./165/34.

The Residency,
Udaipur,
Rajputana.

The 29th September, 1934.

Commutation of service in cash payment.

My dear Rajadhiraj,

Please refer to your demi-official letter No. 656/304, dated the 27th September, 1934, on the above subject.

2. Your presumption is correct that the commuted amount of Rs. 6,310/- is payable to the Mewar Darbar in two equal half-yearly instalments on Pos Sudi, 15th and Asadh Sudi 15th respectively every year.

Yours sincerely,
(Sd.) W. A. M. GARSTIN.

To

Rajadhiraj Umaid Singhji,
Raja of Shahpura, in Rajputana.

APPENDIX UU.

Receipt granted by the Mewar Darbar for cash payment in lieu of service, dated the 24th of January, 1937.

COMMUTATION OF SERVICE.

No. 24.

Shri Eklingji.

Shri Ramji Signed Illegible.

Form for payment of Money into Mewar Treasury signed by the Treasurer.

Sambat 1993 Pos Sudi 13th, Dated 24th January, 1937.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of the head under budget khata or deposit.	Amount.		Remark.
				F gures.	In words.	
Faujdaran Kamdaran, Shahpura.	On account of service by quota.	1993.	On account of service by quota instalment due Pus Sudi 15.	Rs. 3155.	Three thousand one hundred fifty five.	

Total

Sinature of depositor.

(Sd.) Bhura Lal Vakil, Shahpura.

Rs. 3,155.—In words three thousand one hundred fifty five—Rakar Pana. 252/93—Rojnama Pana 564 entered.

Paid by Bhura Lal, Sambat 1993 Pos Sudi 13th, dated 24th January, 1937.

Signature of Treasurer.

Signed Illegible.

APPENDIX VV.

Receipt granted by the Mewar Darbar for cash payment in lieu of service dated the 22nd of July, 1937.

No. 3272

Shri Eklingji

Shri Ramji, Signature Illegible.

Form for the payment of money into Mewar Treasury signed by the Treasurer.
Sambat 1993, Asadh Sudi 14th, dated 22nd July, 1937.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of the head under budget, Khata or deposit.	Amount.		Remarks.
				Figures.	In words.	
Faujdarani Kamdaran.	On account of Service by quota instalment due Asad Sudi 15th current year.	Instalment due Asad Sudi 15th current year.	Rs. 3,155 on account of Service by quota.	Rs. 3,155.	Three thousand one hundred fifty-five Chitori.	

Total Rs. 3,155

Signature of depositor,
(Sd.) Ganeshi Lal Chittoriya,
Nayab Wakil, Shahpura.

Rs. 3,155—In words three thousand one hundred fifty-five—Rokar pana 552/93—Rojnama pana 1159 entered.

Paid by Ganeshi Lal, Sambat 1993, Asad Sudi 14th, dated 22nd July, 1937.

Signature of Treasurer.
(Sd.) Ruplal Puncholi.

APPENDIX WW.

Receipt granted by the Mewar Darbar for cash payment in lieu of service dated the 15th of January, 1938.

No. 1671

Shri Eklingji

Shri Ramji

Signed illegible.

Form for payment of money into Mewar Treasury, signed by the Treasurer,
Sambat 1934, Pos Sudi 14th, dated 15th January, 1938.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of the head under budget, Khata or deposit.	Amount.		Remarks.
				Figures.	In words.	
Faujdar Kamdaran, Shahpura.	On account of service by quota, instalment due Pos Sudi 15th current year.	On account of instalment due Pos Sudi 15th, 1934.	On account of service by quota.	Rs. 3,155.	Three thousand one hundred fifty-five.	

Total Rs. 3,155.

Signature of depositor,

(Sd.) Ganeshi Lal Chitoriya,

Nayab Vakil, Shahpura.

Rs. 3,155—In words three thousand one hundred fifty-five—Rokar Pana....
Rojnama Pana 609 entered.

Paid by Ganeshi Lal, Sambat 1934, Pos Sudi 14th dated 15th, January, 1938.

Signature of Treasurer,

Nathu Lal, Puncholi.

APPENDIX XX.

Receipt granted by the Mewar Darbar for cash payment in lieu of service dated the 8th of July, 1938.

No. 898.

Shri Eklingji

Shri Ramji, Signature illegible.

Form for payment of Money into Mewar Treasury signed by the Treasurer.
Sambat 1994 Asad Sud 11th dated 8th July, 1938.

Name of person on whose behalf money is paid.	Under which head.	Name of year.	Name of the head under budget, khata or deposit.	Amount.		Remarks.
				Figures.	In words.	
Faujdar Kamdaran, Shahpura.	On account of service by quota.	Sambat 1994.	On account of service by quota Asad Sud 15th.	Rs. 3155.	Three thousand one hundred fifty five.	

Total

Signature of Depositor

(Sd.) BHURA LAL VAKIL,

Rs. 3155—In words Three thousand one hundred fifty five—Rokar Pana 549/94—Rojnama Pana 1281 entered.

Paid by Bhura Lal, Sambat 1994 Asad Sud 11th dated 8th July, 1938.

Signature of Treasurer.

(Sd.) NATHU LAL Puncholi.

Copy of the translation of petition dated the 4th November 1938 from Rajadhiraj of Shahpura to His Highness Maharana Sahib Bahadur of Udaipur (Mewar).

I respectfully crave permission to approach your Highness with the following letter and fervently hope and confidently trust that it will meet with your Highness' magnanimous and sympathetic consideration.

It is as a scion of the younger ~~bran~~ branch of the illustrious House of Mewar that I appeal to your Highness who is the exalted and honourable Head of that House. I may at once assure your Highness before proceeding further that if in the past I have appeared to your Highness to be causing any annoyance or trouble I had not the slightest intention to do so and your Highness as the eminent Head of the House of Mewar will, I beg, extend to me the kindness and sympathy of looking behind my attempted surrender into the motive of the act and will conclude that my act was motivated by a desire to evoke your Highness' sympathy and kind consideration ~~my~~ of my feelings. If my offer of surrender is still considered to be susceptible of causing any annoyance I beg that the same may kindly be forgiven and forgotten. The offer of surrender of Kachhola that I with great reluctance and with untold anguish of my soul made, was so made with a hope that it will evoke and elicit a corresponding measure of kind consideration of my difficulties, and I am extremely happy to know

to know that in this case as in many others the traditional generosity and highmindedness of the House of Mewar shines forth with its usual resplendent lustre in that, time has been kindly given to me to coolly consider the effects of my act. Your Highness as the Head of the Mewar House of noble traditions kindly refrained from any act signifying an acceptance of my surrender and in the meantime I reconsidered my act and withdrew the surrender.

I now pray that any resentment that may still be left in your Highness' mind may kindly be now allowed to be totally allayed, and appeased and set at rest for all time, so that the future relations of the younger branch with the House of Mewar may be as cordial as they were and should be for all time to come. It is unnecessary for me to add anything further but I may be allowed to make a few remarks to elucidate and clarify one important point in the matter.

I am informed by the Hon'ble Resident in Rajputana that your Highness has got an impression that before my offer of surrender I was warned that it will be accepted. I think it will serve to help your Highness' memory, if I related the full particulars of the conversation that took place in your Highness' presence. I had then offered that my personal service ~~into cash did not~~ may kindly commuted into a money payment and your Highness was pleased to remark that the ~~idea~~ idea of commutation of service into cash did not appeal to your Highness on the ground that by the acceptance of my proposal there was likelyhood

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of Kachhola being separated altogether from Mewar just like Edar which formerly formed a part of Mewar territory. I had submitted in reply that such a contingency can be safe-guarded by an undertaking to that effect on my part with the Government of India. But your Highness did not bestow a favourable consideration on my request and the matter ended there. Thus there was no question then raised by me or any one else about the surrender of Kachhola Jagir and there could consequently be no scope for a warning being administered to me at the time. It will therefore be clear to your Highness on a recollection of these facts that no warning was ever given to me before I submitted my letter of surrender with great reluctance.

In fine I beg to conclude this letter with an expression of the fervent hope that your Highness will extend to me the kindness and generosity of forgetting the past and of considering my prayers moved by the same sentiments of fatherly care and affection for your Highness' kinsman which have earned for your Highness' illustrious House the proud and glorious title of the SUN OF HINDU GLORY. I may add that I continue to cherish the same loyal feelings of devotion and affection to the House of Mewar as my ancestors did before me and that those feelings have never got weakened or dimmed even for a moment so far in my life and will never be so in future.

With these prayers and explanatory remarks I now beg to conclude this letter and finally pray that your Highness will not take too rigid a view of my act but will consider it in an indulgent and liberal spirit, treating my letter of surrender as recalled and of no effect.

APPENDIX ZZ

Copy of letter dated the 29th October 1938 from the Musahib Ala udaipur (Mewar) to Rajadhiraj of Shahpura.

Please refer to your telegram dated the 1st October, 1938.

2. The most careful consideration has been accorded to the matter. His Highness declined your request of surrender when you approached him through the Hon'ble Sir George Ogilvie. Thereafter you were again discouraged from adopting such a course. In spite of that you approached His Highness with the request that your personal attendance be commuted into cash. In other words your request amounted to the enjoyment of the Jagir you hold from the Mewar Darbar, without fulfilling your essential obligations and duties in attending upon His Highness' person, His Highness' Court, and tendering your homage and obeisance publicly therein. You know very well that such a proposal can hardly be entertained under the tenure prevalent in Rajputana, and applicable to all the Jagirs held in Mewar.
3. Having failed in your attempt to create a very dangerous precedent, you submitted that you surrender the Jagir in Mewar and that the alienations of land that have been made by you and your predecessors be allowed to be continued. It was made plain to you that such a course, being against the rule and practice of Mewar, would not be adopted.

4. Thereupon after due deliberation and consideration you submitted your request for surrender, and you were informed that if you were to put in a formal written application of it will be accepted.

5. From what is related above it is evident that you were perfectly aware of the fact that no sooner you would submit the application of surrender it would be accepted by His Highness.

6. Even at that stage there was a chance for you to retrace your verbal commitments, but you decided to take the final step and personally submitted the formal application of surrender in writing, which was accepted by His Highness. The wordings of your application clearly show that you finally decided to surrender the jagir and that you have surrendered it.

7. It is obvious that every possible thing was done to discourage you from adopting such a course, and the consequences were plainly brought to your notice, and that your behaviour has been the proof of your insistence towards the course you wished to adopt and which you did adopt. There is therefore no loop-hole left which can be made a reasonable and legitimate ground for the withdrawal of the surrender.

8. The pleas you now raise, such as not being dispossessed of the jagir, your son's ignorance of the fact of your surrender, and your son's ignorance of its acceptance by His Highness, are untenable.

9. It can hardly be believed that such a serious and important matter, which you have been considering for a number of years, was not known to your son, and that the final step you took was not within his knowledge. The fact that for nearly two years after the submission of your application of surrender neither you nor your son approached His Highness with this plea dispels any doubt in the matter, and lends weight to what have expressed above.

10. Even presuming for moment for the sake of argument that your son did not know anything about your application of surrender, it is inconceivable that the fact, that commitments made by a Jagirdar, however serious and far reaching they may be in their effects, are binding on his heirs and successors, is not within your knowledge. The Darbar are not prepared to act against this well established dictum and to introduce¹ an undesirable innovation in law.

11. In view of all the facts and circumstances of the case it is plain that the surrender was complete, it was made after due deliberation and consideration, it was not due to any pressure and misconception, and was voluntary. You know the surrender was accepted by His Highness, and now you can hardly go back on it and withdraw it, or be permitted to do so.